

## The Third Creation

### XV

And now we shall relate  
 The name of the father of Hunter and Jaguar  
 Deer.  
 Let us drink to it,  
 And let us just drink  
 To the telling  
 And the description  
 (Of the bearing),  
 Of the engendering  
 Of Hunter  
 And Jaguar Deer.  
 Just the middle part we'll tell —  
 The story of their father is in halves.

### XVI

So this is the history  
 Of those named the 1 Hunters, as they are called.  
 And so their parents were Xpiacoc  
 And Xmucane. 1690  
 In the darkness,  
 In the nighttime  
 Were born 1 Hunter  
 And 7 Hunter  
 To Xpiacoc  
 And Xmucane.  
 And so then 1 Hunter had two children,  
 And the two of them were his sons.  
 1 Monkey was the name of the first born,  
 And 1 Howler was the name of the second 1700  
 born  
 And so the name of their mother was this:  
 Alligator Parrot she was called,  
 The wife of 1 Hunter,

1677-8. FX apparently reads *q'eqamuh* here, translating 'very obscure'. Several other translators follow him, but *kamuh* is a perfectly good transitive verb 'to drink'.

1681. *K alaxik* seems almost certainly to be missing here. It is required by the scansion and is a frequent "rhyme" to *q'aholaxik*.

1687. BX have *kate* for *q'ute*.

1690. Actually their grandparents, as BB notes.

1692. BB has *'aqab*.

1693-4. It is of interest that the divining calendar (Chol Poval, Ahilabal Q'ih) considers 1 Hunter a good day:

It says very good days,  
 Beautiful days  
 Before the shrine of eagle  
 And jaguar

### XV

Are chi q'ut x chi qa biih chik  
 U bi ki qahav ri Hun Ah Pu, X Balan Ke.  
 X qa kamuh ch u vi \*  
 Xa pu x qa kamuh  
 U biixik  
 1680 U tzihoxik puch  
 (K alaxik) \* 1680  
 Ki q'aholaxik  
 Ri Hun Ah Pu,  
 X Balan Ke.  
 Xa niq'ah x chi qa biih  
 X ch'aqap u biixik ki qahav.

### XVI

Vae q'ute 'u tzihoxik \*  
 Ri ki bi ri Hun Hun Ah Pu, k e' uch'axik.  
 Are q'ut ki qahav ri Xpiacoc,  
 Xmucane \* 1690  
 Chi q'equmal  
 Chi 'aqabal \*  
 X e' alaxik ri Hun Hun Ah Pu,\*  
 Vuqub Hun Ah Pu  
 K umal Xpiacoc,  
 Xmucane.  
 Are q'u ri Hun Hun Ah Pu, e kaib x e r alquvalah,  
 E pu kaib u q'ahol.  
 Hun Baatz' u bi nabe 'al,  
 Hun Ch'oven chi q'ut u bi 'u kaab al. 1700  
 Are q'ut u bi ki chuch va:  
 Cipacyalo ch uch'axik.\*  
 R ixoqil Hun Hun Ah Pu.

They are then,  
 All five of them.

The same cannot be said for 7 Hunter:

Evil days

At the crossroads.

They do themselves, then afterwards

They do their fulfillment of duty.

It doesn't say anything

Anywhere

About how they go

And come, the five of them.

1702. FX translates the MS *xbaquialo* as 'tied bones', BB 'bone keeper', GR 'monkey keeper', VR 'giver of bones to the people', VC 'produces bones', AR 'uneven bones'. NP cites Zotzil *sbakel e* 'incisor'. I believe the derivation to be Nahuatl: *cipactli-alo* 'alligator-parrot'.

*The Third Creation*

For 7 Hunter had no wife.  
He was just a bachelor,  
And he was just the second;  
Just boyish  
Was his nature.  
They were great sages,  
And great was their knowledge;  
They were far seers  
Here on earth.  
Only good was their nature  
And their raising.  
They showed their magic  
Before both  
1 Monkey  
And 1 Howler,  
The sons  
Of 1 Hunter.  
They became flautists;  
They became singers  
And they became writers;  
They also became carvers;  
They became jewellers,  
(And) silversmiths,  
Did 1 Monkey  
And 1 Howler.  
And so 1 Hunter  
And 7 Hunter  
Just cast dice,  
Just played ball,  
Which they did  
Every day.  
Only two at a time they fought each other,  
The four of them all together,  
When they gathered to pass the time

1723. BB omits *e'*.

1724. The MS has *pu* for *puch*.

1726. *Ah chuen* is 'artisan' in Yucatec and *chuen* is also the day name 'monkey', corresponding to Quiche *baatz'* (see note to line 810). Sahagún (1938, 1:341) notes of the day 1 Monkey (*ozomatli*): "Of those who were born on these days who were male, they said they would be well adjusted and cheerful and friends to everyone, and that they would be singers or dancers or painters or would learn some good trade because of having been born on such a sign." The Quiche divining calendar (Chol Poval, Ahilabal Q'ih) agrees:

Very good days.  
There is then some singing.  
There is then some flute  
And drum,  
Carving,  
Painting,  
Silverwork,

Are q'u ri Vuqub Hun Ah Pu ma ha bi r ixoqil.  
Xa, u laqel,  
Xa pu, u kaab.  
Xa q'ahol  
U q'oheyik.  
E nimaq ah naoh,  
Nim puch k etamabal. 1710  
E nik' vachinel  
Varal ch u vach ulev.  
Xa, utz ki q'oheyik,  
Ki yakeyik puch  
X ki k'utu navikil  
Chi ki vach  
Ri Hun Baatz',  
Hun Ch'oven,  
U q'ahol  
Hun Hun Ah Pu. 1720  
E' ah zuv,  
E' ah bix.  
E' pu' ah tz'ib.\*  
E nay puch ah k'ot \*  
E' ah xit  
E' ah puvaq \*  
X e' uxik ri Hun Baatz',  
Hun Ch'oven.  
Are q'u ri Hun Hun Ah Pu,  
Vuqub Hun Ah Pu 1730  
Xa zaq,\*  
Xa chaah \*  
Chi ki bano  
Hu ta q'ih.  
Xa, e kakab chi ki k'ulelah k ib  
E kahib chi k onohel  
Ta k e kuch mayihik \*

Weaving,  
Spinning.  
Very good days.  
Enchanted days.  
The strength days.

1731. The Quiche used bone dice, probably for a *patolli*-like game, but specimens have not yet been recovered archaeologically and they appear to have been abandoned by the modern Indians. The dice were used for divination as well as play, as was the case with Yucatecan bean dice (Tozzer, 1941, p. 124).

1732. No Quiche ball courts have been excavated for certain (see Wauchope, 1948, p. 57) but the Quiche definitely had them. For a description of the court and the rules of play, see notes to lines 3683, 3690, 4067, 7640. On the equipment see note to line 1856.

1737. Only SJ and VC translate *mayihik*; I agree with them.

At the ball court.		Pa hom
Then Hawk came		Ch ul q'u ri Vok*
To be observing them,	1740	Ilol k e
The messenger of 1 Leg then,		U zamahel Hu r Aqan chi *
Dwarf Lightning,		Ch'ipi Ka Kulaha
And Green Lightning,		Raxa Ka Kulaha,
And this Hawk —		Are q'u ri Vok'
It was neither distant here on earth,		Ma vi nah varal ch u vach ulev,
Nor distant to Hell for him.		Ma vi nah chi Xibalba chi r e
Instantly		Libah chi
He would arrive back		Ch opon chik
In heaven		Chi kah
With 1 Leg.	1750	R uq Hu r Aqan.
They remained here		X e yaluh varal
On earth.		Ch u vach ulev
And then died		X kaminak
The mother		Ka q'ut ki chuch
Of 1 Monkey		Ri Hun Baatz'
And 1 Howler.		Hun Ch'oven.
So it was on the route to Hell		Are q'ut u beel Xibalba
They were playing around		X e chaah vi
When it was heard by 1 Death		Ta x ki ta q'ut Hun Kame,*
And 7 Death, the lords of Hell.	1760	Vuqub Kame, r ahaval Xibalba.
"What is going on		"Naki pa ri ka ban
On earth?		Ch u vach ulev?
They're just stamping around;		Xa k e nikinotik;
And they're just dashing around.		Xa pu k e huminik.
They are travelling —		K e be ta tak ok
Then let them continue on here.		Varal tah
They can come to play,		K e' ul chaah vi
And then we can beat them.		K e qa ch'ak ta q'ut.
For we just get no respect from them,		Xa ma ha bi qa nimaxik k umal
No worship of theirs,	1770	Ma ha bi ki nim
And no worship from them		Ma pu ha bi ki xob
Has come about.		X uxik.
In fact they are throwing things over our heads,"		Xax k e hikik ulok pa qa vi,"*

1739. The identity of this bird is obscure. It may be a hawk, as AR has it. *Vak goheh mo* is a large snake hawk; *vak zuku(ku)* is a dove. One informant identified it to me as a parrot.

1741. BB omits *chi*; SJ places it in parentheses.

1759-60. The day 1 Death (*miquiztli*) was dedicated to Tezcatlipoca by the Aztec (Sahagún, 1938, 1: 320). It was a bad day for the Quiche. The Chol Poval, Ahilabal Q'ih says:

It says  
The anger of the days.  
The bite of the serpent,  
The bite of the jaguar,  
Says a jaguar priest  
At the bottom of the canyon in former words.

The augury for 7 Death was no better:

Bloody the arrowhead  
From the seizure  
Of captives,  
Of prisoners,  
Which are the strength  
And manhood days.  
Many come their ropes,  
Their cords.

*Xibalba* appears to be an old Mayan word for the 'underworld' and still has that meaning, for example, in Chol. In Yucatec it means 'devil'. A Xibalba Dance was held in Yucatan in *Iz* years (Tozzer, 1941, p. 132).

1773. RK reads *hiq'ik* and translates 'they just do what they want'.

Señores de Xibalbá: 2 jueces  
+ 10 oficiales

(como los Motobanche  
de la Divina Comedia)

The Third Creation

Said all the people of Hell then.  
Then they took  
Counsel together,  
They who are called 1 Death  
And 7 Death,  
The great judges  
And lords of everything.  
1780 Their offices were given  
And their jurisdictions to each of the lords  
By 1 Death  
And 7 Death.  
And there are Flying Noose  
And Blood Chief, the names of the lords,  
And their job is blood  
To sicken people.  
And then there is Pus Maker  
And Bile Maker too, the (names of) lords, 1790  
And their power  
Is to make people swell up.  
Pus comes after their feet,  
Bile comes after their faces,  
To jaundice, as it is called,  
And that is the power  
Of Pus Maker  
And Bile Maker then.  
And then there is the lord Bone Staff  
And Skull Staff,

1774. The MS has *oneh* for *onohel*.

1781. See note to line 403.

1785. I agree with BB that this is to be read *Xik'irik Pat*. He translates 'flying pack'. I prefer 'noose' for *pat*, since it means both. WC has 'traveling hawk' and VC gives 'extends paralysis'.

1786. *Kuchumakik* is read by FX 'gathered blood', which has been generally honored. VR has 'king buzzard' and WC 'carrion vulture'. The verb *kuchuh* does mean 'gather, collect' but also 'lead'. I interpret *kuchumal* as 'leadership', hence 'chief'.

1789. FX and BB read *Ahal Puh* 'he who works pus'; GR, RK, and VC 'abscess maker'; VR 'producers of tumors'; SJ 'producer of festering'; AR 'pus maker'. AR quotes an early Cakchiquel source mentioning a god of this name, and RK notes that it is a modern Cakchiquel expression for venereal disease. Bunzel (1952, p. 143) mentions evidence that venereal disease is quite rare among Guatemalan Indians. The diseases commonly recognized are smallpox (*loq'obal*), malaria (*ch'aqi tev*), tuberculosis (*rax tev*), dysentery (*kik'*), fever (*q'aq'*), cancer (*bur*), yaws and ulcers (*puz, hut, pok*), jaundice (*q'anal*), cramps and paralysis (*kumatz*), heart attack (*rax kamik*), colds and headaches (*q'oxom holom*) and cough (*ohob*), leprosy (*zal*), boils (*ch'aak*), goiter (*tuyuq*), chancre (*xilim*), eczema (*tux*), rash (*bub*),

X e ch'a q'ut k onohel Xibalba \*  
Ta x ki k'am  
Ki naoh k onohel  
Ri ki bi Hun Kame,  
Vuqub Kame  
E nimaq q'atol tzih  
Are q'u ri, ahavab r onohel. 1780  
Yao l u patan \*  
R ahavarem puch  
Huhun chi' ahavab r umal Hun Kame,  
Vuqub Kame.  
Are q'u ri Xik'iri Pat \*  
Kuchuma Kiq' u bi 'ahav \*  
Are q'ut ki patan  
Ri kik' ch u yabih vinaq.  
Are chi q'u ri 'Ahal Puh,\*  
Ahal Q'ana chik ki 'ahavab.\* 1790  
Are q'ut k ahavarem  
Ri chi zipohik vinaq  
Chi pe puh chi r ih r aqan  
Chi pe q'ana chi r ih u vach.  
Ch u q'anel ch uch'axik.\*  
Kate q'ut r ahavarem  
Ahal Puh,  
Ahal Q'ana vi.  
Are chi q'u ri, ahav Chamiya Baq,\*  
Chamiya Holom,\* 1800

hangnail (*buk*), and toothache (*q'oxom r e*).

The common aboriginal techniques of treatment included sweatbaths and infusions and poultices of a variety of native herbs: willow for fevers (*tzoloh chee*), "tiger urine" for urine suppression (*chul balam*), oak for toothache (*vit*), jocote for the heart (*q'inom*), manioc for the nerves (*tz'in*), acid plant gargle for coughs (*lotz*), mimosa for diarrhea (*ix q'anal*), anona for fractures (*qavex*), and tobacco root (*zal met*), *herba mora* (*imut*), and *culantrillo* (*chib*) for other infusions (see Wauchope, 1948, pp. 49-50; Bunzel, 1952, pp. 144-5).

1790. *Ahal Q'ana* is read *Ahal Sana* by FX, 'maker of dropsy'; BB, SJ, WC, and GR have 'jaundice maker', VR 'producers of tropical anemia'. AR notes that there was a Cakchiquel god called *Ahal Canya*.

1795. FX reads *chuzanal*, but translates 'jaundice' anyway. (This is probably a misreading on Scherzer's part.) BX read *chu q'anal* 'stinking yellowness'.

1799. *Chamiya Baq* is 'bone staff' in FX, BB, and SJ, 'bone rod' in GR, 'bone breaker' in VR and WC, and 'bone garroter' in VC. AR finds a Cakchiquel god *Tatan Bak*.

1800. *Chamiya Holom* is 'skull staff' in FX, BB, and SJ, 'skull rod' in GR, 'skull breaker' in VR and WC, and 'skull garroter' in VC. AR finds a Cakchiquel god *Tatan Holom*.

The staff bearers of Hell,  
Whose staffs are just bones.  
So they are their staff bearers,  
Who turn people to bone,  
Really into bones  
And skulls again.  
Then one dies stretched bones  
Or gets dropsy.  
That is the job of Bone Staff  
And Skull Staff, by name.  
And then there is the lord Filth Maker  
And Wound Maker, by name.  
It is their job  
That they just come to watch people  
Whether there is alien filth,  
And whether there is want  
Behind the house

1807. *Ziyah baq* is probably the name of a particular disease. VR translate 'broken bones', AR 'bones stretched out', VR 'recover the bones.' None of the other translations deals with it at all. I agree with AR: *ziy* 'stretch'.

1808. *Xupan* 'dropsy'. FX, SJ, AR, and RK read *pam* 'belly'. VC has 'enveloped them'. FX has 'stuck to their spines', which has been widely copied, but the verb is surely *qamoh* 'take', and there are no spines at all.

1810. The duties of Flying Noose and Blood Chief are somehow omitted.

1811. *Ahal Mez* is read 'garbage maker' by FX and AR, 'filth worker' by BB, 'filth bearer' by VC, 'causer of betrayal' by GR, 'collectors of garbage, hence buzzards' by VR, 'causer of trouble' by SJ, 'collector of carrion' by WC.

1812. *Ahal Tokob* is 'causer of misery' in FX, BB, and SJ, 'causer of misfortune' in GR and VC, 'piercers' in VR and WC, and 'wound maker' in AR, who also cites a Cakchiquel god *Ahal Tecob*.

1813. The next 10 lines illustrate very well the agreements and disagreements of the translators in a difficult spot:

FX: *y su oficio era*  
BB: *leur office était*  
NP: *ihr Amt ist*  
GR: *voici leurs charges*  
VR: *y sus ocupaciones consistían*  
SJ: *deren Amt ist*  
AR: *el oficio de éstos era*  
BX: *cuyo oficio era*  
RK: *ikh delom bylo*  
WC: *ihre Aufgabe war*  
VC: *he aquí los oficios*

1814. FX: *punzar a los hombres*  
BB: *de faire trouver l'homme en face* (*vachih* 'appear, confront')  
NP: *dem Menschen zu begegnen und ihn zu stechen*  
GR: *heurter l'homme* (*q'uluh* 'pair')  
VR: *en solo procurarle desgracia a las gentes* (*ch'iqoh* 'groan')

R ah chamiy Xibalba  
Xa baq ki chamiy  
Are q'ut k ah chamiyal  
Ri chi baqir vinaq  
Qitzih chi baq  
Chi holom chik  
Ta chi kamik ziyah baq \*  
Xupan chi qamovik.\*  
Are, u patan vi Chamiya Baq,  
Chamiya Holom ki bi.\* 1810  
Are chi q'u ri, ahav Ahal Mez,\*  
Ahal Tokob ki bi.\*  
Are ki patan \*  
Ri xa chi k ul vachih vinaq \*  
Uve tza mez,\*  
Ve pe pu \*  
Chi r ih haa,\*

SJ: *mit den Menschen zusammenprallen*  
AR: *hacer que a los hombres les sucediera alguna desgracia*  
BX: *velar a la gente y herirlos* (*vachih* 'watch')  
RK: *prinosit liudam neschast'ia*  
WC: *den Menschen etwas zustossen zu lassen*  
VC: *de cada cual, arrojar a la gente*

1815. FX: .....  
BB: *avec la trahison* (*mez* 'betray')  
NP: .....  
GR: *contre la trahison*  
VR: *y el fin de los ahorcados y ahogados que se encuentran en los basureros* (*tz'arah* 'tie', *mez* 'garbage')  
SJ: *oder feindselig an den Kopfen* (*tza* 'enemy', *metz* 'forehead')

AR: .....  
BX: *fuerza a la orilla del basurero* (*tzal* 'side')  
RK: .....  
WC: .....  
VC: *a la inmundicia*

1816. FX: .....  
BB: *soit qu'il rencontrât*  
NP: *ob er nun*  
GR: *soit*  
VR: .....  
SJ: *zu fahren* (*pe* 'come, go')  
AR: *ya cuando iban*  
BX: *o*  
RK: *kogda te nakhodilis'*  
WC: *wenn sie auf dem Wege*  
VC: *sea*

1817. FX: *a la puerta de la casa*  
BB: *derrière*  
NP: *aus dem Hause*  
GR: *derrière sa demeure*  
VR: *detrás de las casas*  
SJ: *wenn sie hinter die Hütte*  
AR: *para la casa*  
BX: *atrás de la casa*  
RK: *pered svoim domom*  
WC: *nach Hause waren*  
VC: *detrás de la casa*

Or before the house,  
Then when they come to be observed  
They may just stab him. 1820  
As he goes along he is knocked flat on the ground.  
Then he dies.  
9 ✓ And that is the power of Filth Maker  
10 ✓ And Wound Maker as they are called.  
And then there is the lord Hawk  
And Snare by name.  
Their jurisdiction is the people who die on the road,

1818. FX: *o detrás de él*  
BB: *ou devant sa demeure*  
NP: *oder in das Haus geht*  
GR: *soit devant sa demeure*  
VR: *y dentro*  
SJ: *oder vor die Hütte*  
AR: *o frente a ella*  
BX: *o en el patio*  
RK: *ili pozadi ego*  
WC: *oder schon vor der Hütte standen*  
VC: *sea delante de la casa*

1819. FX: ....  
BB: ....  
NP: *begegnen sie ihm*  
GR: ....  
VR: ....  
SJ: *wer so angestossen wird*  
AR: *y que los encontraran (q'uluh 'meet')*  
BX: *donde fuesen encontrados*  
RK: *tak chtobyt ikh nashli*  
WC: ....  
VC: *el que era arrojado*

1820. FX: *y que les sucediese mal (toq'ob 'misery')*  
BB: *et qu'il eût le malheur*  
NP: *(dann) trifft ihn das Unglück*  
GR: *qu'il eût la malechance*  
VR: *y de los que se ahogan con hipo*  
*den pflegen sie zu stechen (tokoh 'stab')*  
SJ: *heridos*  
AR: ....  
BX: ....  
RK: *izranennymi*  
WC: *verwundet fand man sie*  
VC: *solamente inafortunado*

1821. FX: *boca abajo (hupuh 'knock flat')*  
BB: *de tomber la bouche en l'air sur le sol*  
NP: *mit dem Munde nach oben auf die Erde zu fallen*  
GR: *de tomber bouche en l'air sur le sol*  
VR: *a estos los colocaban boca arriba sobre la tierra*  
SJ: *und machen sich daran ihn mit dem Mund nach unten zu Boden zu werfen*  
AR: *tendidos boca arriba en el suelo*  
BX: *allá iban a caer boca abajo en el suelo*  
RK: *rasprostertymi s lit som utknuvshimsia v zemliu*  
WC: *ausgestreckt mit dem Mund nach oben*  
VC: *entonces en el camino, bocarriba en la faz de la tierra*

1822. FX: *y mueriesen*  
BB: *et d'y trouver la mort*

Ch u va haa.\*  
Chi k ul vachix vi \* 1820  
Xa chi ki toko.\*  
Ta chi be hupul ok ch u vach ulev,\*  
Ta chi kamik.\*  
Are q'ut k ahavarem Ahal Mez,  
Ahal Tokob, k e' uch'axik.  
Are chi q'u ri, Ahav Xik,\*  
Patan ki bi.\*  
Are k ahavarem ri vinaq chi kam pa be

NP: *so dass er stirbt*  
GR: *il mourait*  
VR: *para que murieran*  
SJ: *dass er sterbe*  
AR: *y muertos*  
BX: *o morir*  
RK: *mertvymi*  
WC: *und tot*  
VC: *entonces moría*

All the translations of this passage are badly flawed and none is complete. The same phrase repeated in lines 1814 and 1819 receives totally different treatment. No translation respects the poetry, which is obvious in Quiche. In line 1814 I cannot fathom FX's 'pierce'. GR, SJ, and WC may get 'bump, push together' from *q'uluh* 'pair' but omit *vachih* altogether. VR, AR, and RK may get 'misfortune' from *ch'iqoh* 'groan' but this is farfetched and departs from the text. The line is quite straightforward: *ulah* 'arrive' and *vachih* 'watch, look at'. In line 1819 BB and GR apparently read *mez* as 'betray' for some reason and omit *tza* (or perhaps vice versa). VR apparently read *tz'arah* 'tie' into the latter for their baroque interpretation, and BX must have read it *tzal* 'side'. SJ may have read *metz'* 'forehead' for *mez* 'filth', but I agree with his *tza* 'enemy'. In line 1816 SJ, AR, RK, and WC read *pe* 'go', but I think it is the rarer verb *pe* 'want, misery'. The sense of these two lines may be that "alien filth or want" are signs of witchcraft and evildoing which must be punished. That is at least consonant with Quiche ideas. In line 1820 FX, BB, and GR misread *toq'ob* 'misery'. BX omit the line. The verb is *tokoh* 'stab', and the form is utterance terminal, thus forcing the scansion (and reading) of the following line. In line 1821 *ta chi be* is disregarded by all translations except VC; it confirms the poetic scansion and the interpretation of the preceding line, standing parallel to *ta chi* in line 1822.

1825. *Xik* is generally conceded to be 'hawk', and AR finds a Cakchiquel god called Ahal Xic.

1826. *Patan* is 'tumpline' in FX, 'pack' in BB, 'oppression' in GR, 'special servant' in VR, and 'burden' in SJ. It is all of these things: the root is *pat* 'noose'. *Patan* 'snared' probably referred originally to war captives, who were not only tied but were used as porters and laborers (see lines 7865-6, 7941-2). Hence *patan* came to mean 'tumpline, burden, tribute, digging stick, even machete' and *patanih* 'pay tribute, serve'.

Just "sudden death" as it is called. Blood comes to their mouths, Until they die vomiting blood. But each of them does his job, Shouldering something, And they just smash a person in his neck Or his heart. Then he dies on the road. Then they make it happen again, Or they go along And depart. And that is the power of Hawk And Snare. And so they gathered To take counsel Over how they were jealous And how they were bothered By 1 Hunter And 7 Hunter. What they in Hell wanted Were the gaming things Of 1 Hunter And 7 Hunter — Their skins, Their rings, Their gloves, Their headdresses, And face masks, The adornments Of 1 Hunter And 7 Hunter. And so we shall continue relating Their journey to Hell.	1830	Xa rax kamik ch uch'axik. Chi pe kiq' p u chi Ta chi kamik ch u xavah kiq'. Xa huhun chi patan Ki tel el a 'on Xa chi ki kozih u qulel U k'ux vinaq Ta chi kam pa be Ta chi ki k'ulumah apan ok Ve chi binik Chi k ul. Are q'ut k ahavarem Xik', Patan ri.* Are q'ut x ki kuch * Ki naoh Ri ta x e' tzayixik Ta x e q'otobax puch Hun Hun Ah Pu, Vuqub Hun Ah Pu. Are x ki rayih Xibalba Ri k etz'abal Hun Hun Ah Pu, Vuqub Hun Ah Pu	1830
	1840	Ri ki tz'um,* Ki bate, Ki pach q'ab, Ki yach vach, Vach zot puch, Ki kavubal *	1840
	1850	Hun Hun Ah Pu, Vuqub Hun Ah Pu	1850
	1860	Ri biik chi Xibalba.	1860

1840. Two of the lords of Hell are unaccountably missing from this enumeration; compare line 3595 ff. Bunzel (1952, p. 145) quotes a prayer to the Lord of Sickness which appears to preserve this traditional view of illness despite updating:

... And also, master of pain  
And misfortune,  
Of wounds  
From pistols  
And knives  
And cutlasses;  
Of Remingtons  
And Mausers,  
Come hither  
Be seated  
Before this world  
Of the graveyard.

1841. The MS has *cuc* for *kuch*.

1851. BB has *tz'un*.

1856. There is some confusion about the identifica-

tion of the ball-game implements. Six are named here: the leather apron or 'skin', Nahuatl *quezehuatl*; the mysterious 'hoop' or *bate*, which could have been 'rings' as AR and BX have it, protective neck bands, as RK and WC suggest, or even necklaces (but were almost certainly not 'lances' as VR propose); gloves, Nahuatl *mayeumatl*, apparently identified as 'racquets' by FX; a headdress, probably decorative; a face mask, probably protective; and decorations, very likely relating to the ritual personification of the player. The word *bate* is of particular interest, as it is a term that has been attributed to the Antillean Indians. It is widely used (e.g., in Cähita) as the generic name of the Middle American ball game. Its spread has been attributed to postconquest diffusion, but that seems an unlikely explanation of its occurrence here. GR suggests that the 'hoops' were wooden and temporary versions of the later stone rings at the sides of the ball courts.

*The Third Creation*

There remained behind 1 Monkey  
 And 1 Howler,  
 The sons  
 Of 1 Hunter.  
 Their mother had now died,  
 And on top of that they were to be done in  
 further —  
 1 Monkey  
 And 1 Howler,  
 By Hunter  
 And Jaguar Deer.

1870

X e kanah q'u kan ok ri Hun Baatz',  
 Ch'oven,\*  
 U q'ahol  
 Hun Hun Ah Pu.  
 X kaminak ok ki chuch  
 Q'a ch u vi chik ki ch'akatahik chik  
 Hun Baatz',  
 Hun Ch'oven  
 K umal Hun Ah Pu,  
 X Balan Ke.

1870

XVII

And so then messengers came from 1 Death  
 And 7 Death.  
 "Go, oh counsellor warriors,  
 Go and call  
 1 Hunter  
 And 7 Hunter.  
 Tell them when you reach them  
 The lords told you *they are to come,*  
*Hither then they must come to play with us*  
*That we may enjoy ourselves with them.* 1880  
 Truly we are amazed at them,  
 And that's why they should come, the lords say.  
 They should also bring here their implements:  
 Their rings,  
 Their gloves are to come,  
 And also their ball,  
 The lords say,  
 Tell them when you get there,"  
 The messengers were told.  
 And their messengers were the Owls: 1890  
 ✓ Knife Owl  
 ✓ 1 Leg Owl,  
 ✓ Parrot Owl,  
 ✓ Skull Owl,  
 As they were called,  
 The messengers of Hell.

Kate q'ut ki petik zamahel r umal Hun Kame,

Vuqub Kame.  
 "K ix beek ix r ah pop achih  
 H e' i taqa  
 Ri Hun Hun Ah Pu,  
 Vuqub Hun Ah Pu.  
 K ix ch'a ta k ix opan k uq,  
 K e pet ok, k e ch'a 'ahavab ch iv ech,  
 Varal tah k' e' ul chaaha vi q uq  
 Chi qa k'azatah ta qa vach k uq  
 Qitzih ka qa mayihah k'i chi  
 Kehe ta q'ut k e pe vi, k e ch'a 'ahavab.  
 Chi ki k'am q'u ulok ri ki choqonizan  
 Ki bate  
 Ki pach q'ab chi pe  
 Nay puch ri ki kiq'  
 K e ch'a 'ahavab,  
 K ix ch'a ta k ix opon ok,"

X e' uch'axik ri zamahel.  
 Are q'ut ki zamahel, ri tukur:\*

1890  
 Ch'abi Tukur,  
 Hu r Aqan Tukur,  
 Kaqix Tukur,  
 Holom Tukur  
 K e' uch'axik  
 U zamahel Xibalba.\*

They said that he was the messenger of the god  
 Lord of the Place of Death,

Who came  
 And went from Hell.  
 That's why they called him  
 "Courier from Somewhere"  
 Messenger of the god of Hell  
 And the goddess of Hell  
 Who went to call  
 Those he was sent for.

(Sahagún, 1938, 2:18)

(The poetic reading of Sahagún's text is of course mine.  
 Most of his work is quoted from tracts written by In-

1862. BX supply *hun*, which is missing from the MS.  
 1890. Tozzer (1941, p. 202) lists four kinds of owl in Yucatan: *Glaucidium phalaenoides ridgwayi*, *Otus choliba thompsoni*, *Bubo virginianus mayensis*, and *Asio magellanicus mayensis*. Quiche also appears to distinguish four kinds: *tukur*, *ah mak*, *xpupuveq*, and *puhuyu*. Whether there is any correspondence is unclear (see notes to lines 3803, 3807). In the present passage, of course, the numeral 4 is ritual and the distinction of the owls is mythological.

1896. The Owl is a harbinger of death very generally among American Indians. Among the Aztec,

1 ✓ For there was Knife Owl like a knife,  
Just sharp.

2 ~ And there was 1 Leg Owl with just one leg.  
He had wings.

3 ✓ And there was Parrot Owl with red skin.  
He had wings.

4 ✓ And there was also Skull Owl.  
He had nothing but a skull.  
He had no legs,  
But he did have wings.  
The four of them were the messengers,  
Counsellor warriors in rank.  
So they left there then,  
From Hell,  
And immediately they arrived  
And they alighted  
On the ball court  
Where were playing

1 Hunter  
And 7 Hunter,  
In the ball court Honor,  
Worship,  
Grab,  
Hold, as it is called.  
And so the Owls fluttered down  
On the ball court.  
And then they lied their words,  
Although they did recount the words

Of 1 Death  
And 7 Death,  
Pus Maker,  
Bile Maker,  
Bone Staff,

dians and indeed most of it scans in this fashion.) The Owl is still terrifying to modern Quiches. A distraught Chichicastenango woman rushed to a diviner to report (Schultze-Jena, 1933, pp. 228-9):

Right in the night an Owl came down,  
In the middle of the night!  
'I'm planting!  
I'm planting!  
Bury him at the cross!  
Bury him at the cross!' it said.  
Father,  
Forgive me.  
Won't you come?  
What is this animal saying?

The particular owls in this passage of the Popol Vuh appear to be calendrical and perhaps directionally related.

1907. See note to line 403.

1908. This detail probably cannot date earlier than the late 15th century, when such a rank was added to the organization of the Quiche state.

Are ri Ch'abi Tukur kehe ri ch'ab  
Xa kopokik.  
Are q'u ri Hu r Aqan Tukur xa hun r aqan. 1900  
Q'o 'u xik'.  
Are q'u ri Kaqix Tukur kaq r ih  
Q'o 'u xik'.  
Are chi nay puch ri Holom Tukur  
Xa, u tukel u holom.  
Ma ha bi r aqan;  
Xa, u xik' q'oolik.  
E kahib ri zamahel,\*  
R ah pop achihab k eqalem.\*  
Ta x e pe q'ut chila  
1910 Chi Xibalba  
Libah chi x e' ulik  
E q'u tak'al  
Ch u vi hom  
K e chaah q'ut  
Hun Hun Ah Pu,  
Vuqub Hun Ah Pu  
Pa hom ri Nim,\*  
Xob,  
Kar,  
1920 Chah, ch uch'axik.  
E q'u tak'atoh ri Tukur  
Ch u vi hom  
Ta x ki tz'ak q'ut ki tzih \*  
Xa vi xere u cholik u tzih  
Hun Kame,  
Vuqub Kame,  
Ahal Puh,  
Ahal Q'ana,  
Chamiya Baq,

1917-8. BB translates 'the Great Insult of Carchah'; GR has 'Decorated Handball Court of the Great Wall'; VR give 'the great village of the Fishermen'; SJ has 'respect and fear of Carchah'; and AR notes a Cakchiquel misreading of the name as *Nim Xor* ('great uproar'). *Nim* 'respect' and *xob* 'worship' are frequently paired poetically; see lines 1770 ff., 5157-8. Among the possible construals of *car* and *chah* I find two pairs that match poetically: *car* 'seize with the teeth' and *chah* 'seize'; and *karah* (reconstructed from *karakatik* and *karalah* 'cackle') and *chahah* 'croak'. I consider the first pair more likely and surmise that the reference may be to sacrifice. San Pedro Carcha is a town in Alta Verapaz.

1923-4. All the translators have assumed that the expression here is *tzakoh tzih* 'to make words', hence to 'deliver a message'. This seems to me awkward and I know of no independent validation of such a usage in Quiche. Far more frequent is the expression *tz'akah tzih* 'to lie'. The locution is repeated in line 1938.

6 ✓	Skull Staff,	1930	Chamiya Holom,	1930
7 ✓	Flying Noose,		Xik'iri Pat,	
8 ✓	Blood Chief,		Kuchuma Kiq',	
9 ✓	Filth Maker,		Ahal Mez,	
10 ✓	Wound Maker,		Ahal Tokob,	
11 ✓	Hawk,		Xik',	
12 ✓	And Snare,		Patan,	
	The names of all the lords		Ki bi k onohel ahavab	
	Whose words were lied by the Owls.		X tz'ak ki tzih k umal Tukur.*	
	It was not really		Ma ki tzih	
	What was said by the lords	1940	Ka ch'a 'ahav	1940
	1 Death		Hun Kame,	
	And 7 Death.		Vuqub Kame	
	"It is true though,"		"Qitzih ba la,"	
	They said,		K e ch'a,	
	"And we are to be your companions.		"Oh na q'u' ach' bilay iv e	
	Bring along all your gaming things,		Chi k'am ulok ri r onohel k etz'abal	
	The lords say."		K e ch'a 'ahavab."	
	"Very well,		"Utz ba la	
	You just try to wait for us now,		K oh iv oyobeh na	
	While we take leave of our mother," they	1950	Oh na qa pixabah kan na qa chuch," x e	1950
	said then,		ch'a q'ut	
	And they went to their house		X e be q'ut chi k ochoch	
	And they spoke to their mother,		X e ch'a q'ut chi r e ki chuch	
	Their father having already died.		(X kaminaq ok ki qahav)	
	"We are going then, oh our mothers,		"H o na, ix qa chuch,"*	
	But will return a little later.		Xa 'et k ulik.*	
	There has come		Mi x ul	
	The lord's messenger		U zamahel ahav	
	To take us.		Qamol q e	
	Have them come on, he says then.		K e pet ok, ka ch'a q'ut	
	They said to send us.	1960	K e ch'a taqol q e	1960
	This ball of ours will stay behind," they said then,		X chi kanah q'u kan va qa kiq'," x e ch'a q'ut *	
	So they went to tie it up accordingly at the top of		Kate x be ki xima kan ok p u vi haa.	
	the house.			
	"When we get back		"K oh ul na	
	We'll play with it again."		Chi qa chokonizah chik."	
	"You just play along on the flute,		"Xa k ix zuvan ok *	
	And just sing on.		Xa pu k ix bixan ok *	

1938. The construal usually put on this passage may be illustrated from FX:

And having given the message,  
They said, "Is that really what he says,  
The Lord (1) Death  
And 7 Death?"  
"That's right,"  
They said.  
"And we have to accompany you?"  
"Bring all the equipment.  
That's what the lords say."

1954. The confusion of number here may reflect a

confusion with the later farewell of Hunter and Jaguar Deer, who address their mother and grandmother. See lines 3431, 3443-4.

1955. FX and others translate *xa 'et* 'in vain'.

1961. WC reads *kana* for *kan* and translates 'our ball stays here as a pledge'.

1965. Unusual specimens of aboriginal flutes make up part of the Don Alesio Robles collection of antiquities in Quezaltenango. It is not certain that these are ancestral Quiche.

1966. BX have *bixon*.

Continue painting,  
Continue carving.  
Keep the house warm,  
And keep warm the heart of your  
grandmother,"  
They told 1 Monkey  
And 1 Howler as they took their leave.  
Bitterly then wept their mother,  
Xmucane.  
"We must go, but we're not going to die.  
Don't grieve," they said as they left,  
1 Hunter  
And 7 Hunter.

## XVIII

And so they left, 1 Hunter  
And 7 Hunter.  
They took their road from the messengers,  
And so they went down the road to Hell.  
The edge of the cliff was very steep,  
But they went down.  
And then they went further along  
To the edge of different river canyons,  
Trembling Canyon  
And Narrow Canyon were their names.  
They passed there,  
And then they passed  
Into the quite different river Scorpion.

1970  
K ix tz'ib'an ok \*  
K ix k'oton ok  
Chi meq'oh q ochoch  
Chi meq'oh puch u k'ux iv atit,"

1970

X e' uch'ax q'ut Hun Baatz',  
Hun Ch'oven ta x e pixabaxik.  
Q'uz q'uz q'ut ch oq' ki chuch,  
X(m)ucane.  
"H o na, ma ha bi k oh kamik.  
M ix bizonik," x e ch'a ta x e beek  
Hun Hun Ah Pu,  
Vuqub Hun Ah Pu.

## XVIII

Kate puch ta x e beek Hun Hun Ah Pu,  
Vuqub Hun Ah Pu.  
X qam ki be k umal ri zamahel  
Ta x e qah q'ut p u beal Xibalba.\*  
Xuluxuh u chi kumuk  
X e' qah q'ut.  
Ta x e' el chi q'u apon ok \*  
Ch u chi hal ha Zivanub,\*  
Nu Zivan \*  
Qul q'u Zivan u bi.  
X e' iq'ov vi \*  
X e' iq'ov chi q'ut  
Ch u pan hal ha Zimah.\*

1980

1990

Zaqi be hun  
Hun q'ut q'anabe  
2093  
Ri ki chah e ki tziha  
Ri huhun ki zik'  
He ch ul ki ya chi zaqarik  
'Ma vi chi k'izik.  
Xa vi xere 'u vach ch ul ki  
moloba'

Kaga be  
Raxa be  
3639  
'Ch ul ki ya chik ri chah  
zaqarik  
R uq ri zik'  
Ch ul ki moloba.'

1985. BX have apan ok.

1986. BX read Zivan Ub 'Blowgun Canyon'.

1987-8. Several translators read nu 'my'. The word here comes from nuuh 'shake, tremble'. The second line is literally 'and Narrow was the name of the canyon'.

1989. I read iq'ov 'pass'.

1991. FX, GR, SJ, and RK read tz'imah 'sharp'; BB and AR read tzimah 'gourd tree'; WC 'thorn tree'; VR and BX get 'wells'. I think it should be zinah 'scorpion'. The identification of the scorpions of Central America is complex and certainly includes many species and more than one family. Tozzer (1941, p. 247) identifies the Yucatec zinaan as *Centruroides margaritatus*. The Quiche ix kab is apparently another kind of scorpion. Girard (1952, p. 99) notes that there are four rivers as well as four roads.

1763 Xa k e niknotik	3226 K e niknot ulok
1982 Ta x e qah q'ut p u beal Xi- balba Xuluxuh u chi kumuk... X e' el chi q'u apon ok Ch u chi hal ha zivanub	3457 X e qah chi Xibalba Libah chi x e qah ch u va kumuk X e' iq'ov chi vi q'ut ch u pan hal ha zivan
1996 Chi Kiq'i 'A	3464 Pa Kiq'i 'A
2000 U tukel puh chi 'a	3463 X e' iq'ov chi q'ut pa Puhi 'A
2003 Ta x e' opon chi q'ut pa kahib xalakat be	3469 X e' el chi q'u apon ok pa kahib xalakat be
2005 Hun kaga be Hun q'ut q'eqa be	3471 Q'eqa be Zaqi be

The scorpions were countless.  
 They passed along  
     And were not stung.  
 Then they came to a river,  
     To Blood River.  
 They passed there  
     Without drinking.  
 They came to a river,  
     And there was nothing but pus in the river, 2000  
 But they were undaunted  
     And just passed by it too.  
 Then they came at last to the four crossroads,  
     And there they were to be defeated at the four  
         crossroads:  
 One red road,  
     And one black road,  
 The white road was one,  
     And one yellow road,  
 Four roads.  
     And then the black road spoke,  
 "I am the one you should take;  
     I am the lord's road," said the road.  
 And there they were to be defeated,  
     For they took the road to Hell.  
 And then they arrived at the council of the lords of  
     Hell,  
     And there they were defeated,  
 For the first of the seated figures was only a puppet,  
     Only carved of wood, decorated by those of Hell.  
 And so he was the first one they greeted,  
     "Hail, 1 Death," they said to the puppet. 2020  
     "Hail, 7 Death," they repeated to the carved wood.  
     And they did not win out,  
 For then the lords of Hell burst into laughter.

1995. BB has 'u for 'a.

1998. WC comments (p. 178): "Even today an Indian at a stream crossing will scoop up a handful of the water in a ritual gesture as though to wet his lips." A closely similar gesture was used by both the Aztec and the Yucatec as a sign of respect and submission to gods and lords (Tozzer, 1941, p. 36; see also Wauchope, 1948, p. 26).

2000. The MS has *puch*, but this is clearly a copyist's mistake; see line 3463.

2008. In Yucatan the directional associations are: red (east), black (west), white (north), and yellow (south) (Tozzer, 1941, p. 137). In Quiche black is probably north, the direction of Hell, and white seems principally associated with the east. From one couplet in the Chol Poval, Ahilabal Q'ih which appears to juxtapose *left* (north, black) with (*right, south*) *red*, I would guess

Ma vi 'ahilan zimah.  
 X e' iq'o vi  
     Ma vi x e tokotahik.  
 Ta x e' opon chi q'ut chi 'a,\*  
     Chi Kiq'i 'A. A = ja  
 X e' iq'ov chiri  
     Ma vi x k uq'ah.\*  
 X e' opon chi 'a,  
     U tukel puh chi 'a, 2000 PUY = PA  
     Ma vi x e ch'akatahik  
     Xa vi x e' iq'ov chik.  
     Ta x e' opon chi q'ut pa kahib xalakat be,  
     Q'a chiri q'ut x e ch'akatah vi pa kahib xalakat be:  
     Hun kaqa be,  
     Hun q'ut q'eqa be,  
     Zaqi be hun,  
     Hun q'ut q'ana be.\*  
     Kahib be.  
     Are q'ut x ch'av ri q'eqa be, 2010  
     In k in i qamo.  
     In u be 'ahav," x ch'av ri be.\*  
     Chiri q'ut x e ch'akatah vi.  
     Are x ki taqe ri be Xibalba.  
     Ta x e' opon q'ut pa ki popobal r ahaval Xibalba,  
     X e ch'akatah chi q'ut chiri.  
     Are nabe kubulel ri xa moy,  
     Xa 'aham chee, ka vutalik k umal Xibalba.  
     Are q'ut nabe x ki q'ihila,  
     "Q'ala, Hun Kame," x e ch'a chi r e ri moy.\* 2020  
     "Q'ala, Vuqub Kame," x e ch'a chik chi r e ri 'aham  
         chee,  
     Ma q'u x e ch'akovik.\*  
     Kate q'ut x e humuhub r ahaval Xibalba chi tze.

that to be the color of the south, thus leaving yellow for the west. (See note to line 928.) In line 3474 yellow is replaced by blue-green. Bunzel reports (1952, p. 59): "In Mornostenango there is a series of ceremonies for rain performed each spring on the days 8 *kieh*, 8 *ahpu*, 8 *ah* and 8 *kame*—the order will be different in different years. These ceremonies are performed on behalf of the town by a *chuch qajau* at four different shrines at the east, west, south, and north, and finally in the church."

2012. BB reads x ch'a 'u ri be, interpreting 'said he of the road', which is grammatically farfetched and quite unnecessary.

2020. BB notes that this archaic greeting is still in use in Kekchi and Pokomchi. Literally 'it is bright', the expression is obviously cognate with the modern Quiche *zaqarik* 'it is light, good morning'.

2022. BB has *vi* for *q'u*.

All the lords just roared on with laughter,  
Because they had won completely;  
In their hearts they had defeated  
1 Hunter  
And 7 Hunter.  
They went on laughing,  
Until at last they spoke again, 2030  
1 Death  
And 7 Death,  
"Very well,  
You have come.  
Tomorrow take up (the face of) your rings  
And your gloves," they were told then.  
"Sit down then on our bench," they were told.  
But the bench they were given was nothing but a  
sizzling hot rock,  
And they burned themselves on the bench.  
They really whirled up again over the 2040  
bench.  
They didn't just rise up;  
They really rather shot up.  
They burned their seats.  
And so those of Hell laughed again.  
They began to gush with laughter.

2035. BX have *qama* for *qaza*.

2037. Etymologically *tem* is a plank bench. Stone ones were built into the *palacios* of the early Postclassic period (Borhegyi, 1965, p. 44) which appear to correspond to what the Popol Vuh calls "gods' houses" (line 8178), and which served as men's houses. From the seating of the lords of Hell (line 3489 ff.) we may infer that one's place on the bench was rigidly ranked by ceremonial status. The Popol Vuh also uses 'his bench, his pillow' as a metaphor for the geographic jurisdiction of a lord (lines 8075-6).

2045-8. As BB remarks this is a quite difficult passage:

And they were already gasping with laughter.  
Their guts ached from laughing.  
They burst with blood,  
And their bones came out from laughing (FX)  
They wept with laughter.  
Their breasts were smothered in laughter,  
And by force of laughter  
They were threatened with apoplexy. (BB)  
They almost passed out with laughter;  
Their hearts were (almost) smothered  
And their blood, from laughter,  
And their bones. . . (NP)  
Their tongues were thick with laughter.  
The serpent of laughter was born in their heart,  
In their blood,  
In their bones. (GR)  
They died with laughter,  
Like people with heart attacks.

Xa k e humin chik chi tze k onohel ahavab,  
R umal x e ch'akomahik,  
Chi ki k'ux x ki ch'ak  
Ri Hun Hun Ah Pu,  
Vuqub Hun Ah Pu.  
X e' tzeen na  
Kate q'u x e ch'av chik 2030  
Hun Kame,  
Vuqub Kame,  
"Utz ba la,  
Mi x ix ulik.  
Chuveq chi qaza 'u vach i bate,\*  
I pach q'ab," x e' uch'ax q'ut.  
"K ix kuul ok ch u vi qa tem," x e' uch'axik.\*  
U tukel q'u k'atanalah abah ki tem x yaik.  
X e k'at chi q'ut ch u vi tem.  
Qitzih vi x e pizikalih chik ch u vi tem. 2040  
Ma vi x e yakamarik;  
Qitzih vi x e valehik.  
X k'at ki kulibal,  
Kate q'ut x e tzeen chik Xibalba.  
X e pichicharik chi tze.\*

Thus they laughed among themselves  
Until their bones shook from so much laughter.  
(VR)

They exploded with laughter.  
Their hearts,  
Veins,  
And bones ached with laughter. (SJ)  
They died with laughter.  
They writhed with the pain of laughter in their  
guts,  
In their blood,  
In their bones. (AR)  
They died with laughter.  
Their breasts were paralyzed.  
They writhed  
And were helpless with laughter. (BX)  
They died with laughter.  
They writhed with the pain in their hearts,  
In their blood,  
And in their bones. (RK)  
Laughter overwhelmed them.  
Their hearts hurt as from a snake bite,  
And their blood  
And bones. (WC)  
They annihilated themselves from laughter  
There was nurtured the serpent of laughter in  
their hearts,  
In their bloods  
In their bones laughed. (VC)

The first verb is clearly *pichicheh* 'gush, spout', and no construal permits 'die'. VR take off rather implausibly from *pichichir* 'tongue-tied'. The English translation is

The serpent of laughter began multiplying in  
their hearts.  
They rocked back;  
They rolled with laughter,  
All of  
The lords of Hell.  
"Just go into the house,  
And someone will come and give you then  
Your torch,  
Your cigars  
In your bedroom,"  
They were told then.  
And so they reached the House of Darkness.  
The interior in the house was nothing but  
darkness.  
While those of Hell took counsel together.  
"We shall just sacrifice them tomorrow.  
Only the sooner it is done,  
The sooner they'll die,  
For the sake of our gaming things,  
Of our ball game things."  
So said the people of Hell  
To one another.  
For this ball of theirs  
Was just a round blade.  
White Knife was the name of the ball,  
The ball of Hell.  
Their ball was just polished,  
But it was packed with shattered bones,  
Which were the surface  
Of their ball in Hell.  
So 1 Hunter then went,  
And 7 Hunter, into the house of Darkness.

quite literal. The serpent, *kumatz*, in the next line seems to be responsible for all the 'writhing' as well as the implications of 'paralysis' and 'heart attack'. Only GR confronts the verb *vinaqir* 'create, procreate', and he ignores its inflection. The 'guts' come from reading *q'ux* 'stomach' for *k'ux* 'heart'. The verb in the next line is *kiyoh* 'sway', which parallels *chikibah* 'drop, fall' in the line following. The reading in of 'blood' (*kiq'*) and 'bones' (*baq'*) in these two verb complexes leaves the rest of each phrase incomprehensible. In line 2048 the BX text has *chi chikiba*. I read *bal* for *ba*.

2054. Tobacco (*Nicotiana* spp.) was smoked in fat stubby cigars, to judge from the codices. There is no evidence that the Quiche smoked pipes. More than one species of tobacco was used and there were other plants smoked as well. These included a wild tobacco, *meet kieh* 'deer cotton', *apazote* grass (*zik'* *ah* 'smoke cane'), and *quz*.

2061-2. The MS has *zu* for *zuq*.

X *vinaqiriheyik u kumatz tze chi ki k'ux*.  
Chi ki kiy k ib,  
Chi ki ba k ib chi tze  
K onohel  
R ahaval Xibalba. 2050  
"Xa h ix chi ha  
Ve chi be ya 'ok  
I chah,  
I zik'\*  
Chi varabal,"  
X e' uch'ax q'ut.  
Kate q'ut x e' oponik pa Q'equmal Haa.  
U tukel q'equm u pam chi haa.  
Ta x ki qam q'ut ki naoh Xibalba.  
"Xa k e qa puzu chuveq. 2060  
Xa labe hu zuq \*  
Hu zuq k e kamik  
R umal ri q etz'abal,\*  
Ri qa chaahibal,"  
K e ch'a q'u ri Xibalba  
Chi k ibil k ib.  
Are q'u ri ki chaah\*  
Xa k'olok'ik ch'a. → h  
Zaqi Tok u bi ri chaah,  
U chaah Xibalba. 2070  
Xa huk'ul ki chaah  
Xa hu zuq chi yohoyox baq  
Chi q'o 'u vi  
Ri ki chaah Xibalba.\*  
X e' ok q'u ri Hun Hun Ah Pu,  
Vuqub Hun Ah Pu ch u pam ri Q'equma Haa.\*

2063-4. For some reason FX translates 'on account of their fire'. SJ reads 'so that their game equipment will be our ball game equipment', which is possible but gratuitous. WC follows him. It is poetically more likely that the same pronoun occurs in both lines.

2067-74. These lines are confused by a textual problem involving *chah* 'pine' and *chaah* 'play ball'. The MS uses the first spelling in lines 2067, 2069, and 2070, but the second in lines 2071 and 2074. Naturally there are still other possibilities, but these are the ones recognized in existing translations. I follow BX in interpreting the word as *chaah* throughout and reading it 'ball' rather than 'game' or 'court', which seems to me justified by the complementary text on the later ball game of Hunter and Jaguar Deer (line 3679 ff.), which also describes the ball as full of knives. In line 2068 I read *ch'a* 'point, blade', with the same considerations in mind.

2074. BX omit *ri*.

2076. The MS has *pan* for *pam*.

Then someone came and gave them their torch, Just one lighted brand in fact, Came from 1 Death And 7 Death, And their cigars for each of them, Only already lit, Came from the lords When they came to give them To 1 Hunter And 7 Hunter. They sat crouched there In the darkness When their torchbearer arrived With their cigars. The torch gleamed brightly When it came in there, So that they burned their torches And each of their cigars. <i>"Indeed they are to come to give them back in the morning.</i> <i>They are not to be finished,</i> <i>But just as they are they should come and collect them,</i> The lords say to you," They were told, And they arranged to win out. They finished the torches, And they finished the cigars they had come to give them. For many are the trials of Hell, Whole collections of trials. The first one is the House of Darkness, Entirely dark inside. And the second is called Shivering House, Extremely cold inside, Quite unbearable, Quite intolerable, With frightful cold Coming into it. And the third is called Jaguar House. It has nothing but jaguars in it. They are all tangled up; They are all squeezed together in a rage.	2080	Ta x be k u ya 'ok ki chah Xa hun chi chah tzihom chik X el r uq Hun Kame, Vuqub Kame R uq huhun ki zik' Xa vi tzihom chik X el k uq ahavab Ta x be q'u ya 'ok K uq ri Hun Hun Ah Pu, Vuqub Hun Ah Pu. E ch'okoch'oh chi 'ulok Pa q'equum Ta x opon ri ya'ol ki chah R uq ki zik'. Ka huluhut ri chah X ok apon ok. Ri ki chah e ki tziha, Ri huhun ki zik'. <i>"He ch ul ki ya chi zaqirik</i>	2080
		<i>Ma vi chi k'izik</i> <i>Xa vi xere 'u vach ch ul ki moloba</i>	
	2100	K e ch'a 'ahavab ch iv e," X e' uch'axik. X e ch'akatah q'ut. X ki k'iz ri chah, X ki k'iz q'u ri zik' x be ya'o chi k e.*	2100
		Tzatz q'u ri, u tihobal Xibalba, K'iya molah chi tihobal. Are, u nabe ri Q'equuma Haa; U tukel q'equum u pam. U kaab chi q'ut Xuxulim Haa, u bi.* Tzatz chi tev u pam. Zaq xuruxuh, Zaq karakoh.	
	2110	Chi xurulah tev Ch ok ulok ch u pam. R ox chi q'ut Balami Haa, u bi, U tukel balam q'o ch u pam.* K e kichovik, K e buchuvik chi matat,*	2110
		Chichicastenango (Bunzel, 1952, p. 238). "The cold water, the icy water" on the other hand refers to <i>aguardiente</i> ( <i>ibid.</i> , p. 325).	
		2114. The MS has <i>pan</i> for <i>pam</i> .	
		2116-7. VR somehow squeeze 'fathers and mothers' out of this.	

2102. BB's text reads *x ha yao chi k e*, as does VR's. SJ and BX have the MS reading, which I have followed. The translations differ little.

2107. FX has 'Kneeling House'. SJ leaves the name in Quiche. The translation rests on BB's authority, but seems very likely. Curiously enough, "the cold house, the icy house" is the modern expression for the church in

They are furious.	K e ch'iqitit,
Captive jaguars go in the house.	K e' e tz'apim balam pa haa.*
Bat House is the name of the fourth trial.	Zotz'i Haa, u bi, u kah u tihobal.
There are only bats inside the house.	U tukel zotz' u pam chi haa. <span style="float: right;">2120</span>
They start shrieking and shrieking;	K e tz'itz'otik,
They start uttering screams.	K e tz'itilahik.*
They flutter through the house,	K e ropop pa haa
The captive bats.	E tz'apim zotz'.
Nothing	Ma ha bi
Comes back out.	K e' el vi.
And the fifth is called Knife House.	R oo ch i q'ut Chayim Haa, u bi,
It has nothing but knives in it,	U tukel cha q'o ch u pam.
Pure rows and rows	Zaq leloh
Of knife blades	R e chi cha <span style="float: right;">2130</span>
That clatter around,	Chi tzininik
That clash together in the house there.	Chi yohohik chiri pa haa.
Many indeed are the trials of Hell,	K'i nabek u tihobal Xibalba,*
But they didn't go in,	Ma q'u x e' ok *
1 Hunter	Ri Hun Hun Ah Pu,
And 7 Hunter.	Vuqub Hun Ah Pu ch u pam.
There have just been named above	Xa, u biixik apon ok
The names of the houses of trial.	U bi tihobal haa.
Then they went in, 1 Hunter	Ta x e' ok apon ok Hun Hun Ah Pu,
And 7 Hunter	Vuqub Hun Ah Pu <span style="float: right;">2140</span>
Before 1 Death	Ch u vach Hun Kame,
And 7 Death.	Vuqub Kame.
"Where is my tobacco?	"A pa q'o vi ri nu zik'?
Where are my torches	A 'on q'o vi ri nu chah,
They came and gave you	X be ya 'ok ch iv ech
Last night?" they were asked.	X q'eq?" x uch'ax q'ut.
"We finished them,	"X qa k'izo,
Oh Lord."	At ahav."
"Very well,	"Utz ba la,
Now then	Vakamik ba la <span style="float: right;">2150</span>
Your day is done;	X k'iz i q'ih;
You shall die.	K ix kamik.
You will be lost,	X ki zachik,
And we shall break you.	X ki qa q'up puch.*
Here your faces shall be hidden then;	Varal x ch iv evah vi 'i vach;
You shall be sacrificed,"	K ix puzik,"
Said 1 Death	X ch'a Hun Kame,

2118. All the translations ignore the apparent verb *e(l)*. FX translates 'and bit each other' for some reason unknown to me.

2122. Poetic scansion requires the reading 'scream', followed in all translations since VR. FX has 'and flying closed in'. BB, NP, and GR give 'beating their wings'. I see no grounds for either. None of the translators deals with the inflection here or in the preceding line.

2133. The House of Fire is omitted from this list, in fact. See line 3921 ff.

2134. BB has *u* for *q'u*.

2134. FX has 'destroy', BB and GR 'slice', VR 'disappear', SJ 'maim', AR, RK, and WC 'cut to bits', BX 'lifeless'. None of these suggestions is independently confirmed by any Quiche lexicon known to me. I believe the verb is *q'upuh* 'break'.

And 7 Death.	Vuqub Kame.	
And then they were sacrificed	Ta x e puz q'ut,	
And they were buried	X e muq q'ut.	
At Dusty Court, as it is called,	2160	2160
They were buried then.	Chi Puqubal Chaah u bi *	
1 Hunter's head was cut off.	X e muq vi.*	
Only his body was buried with his younger	X q'at u holom ri Hun Hun Ah Pu.	
brother's.	Xa, u nimal x muqik r uq ri, u ch'ak'.*	
"Put that head of his in the tree	"Chi ya ri, u holom, xol chee *	
That grows by the road,"	Ri tikil pa be,"	
Said 1 Death then,	X ch'a q'ut Hun Kame,*	
And 7 Death.	Vuqub Kame.	
And so his head was taken and put in the tree,	Ta x be q'u ya 'ok u holom xol chee,	
And then the tree bore fruit.	Ta x vachin q'u ri chee.	
It had no fruit	2170	2170
Until the head of 1 Hunter had come to be put in	Ma ha bi, u vach.	
the tree.	Ma ha ch ok o ri, u holom ri Hun Hun Ah Pu	
And so it is that what we call a gourd tree today	ch u xol chee.*	
Is the head of 1 Hunter, it is said.	Are q'u ri tzima k oh ch'a chi r e vakamik *	
And so 1 Death	U holom Hun Hun Ah Pu ch uch'axik.	
And 7 Death marvelled	Ta x u mayihah q'ut Hun Kame,	
At the fruit of the tree.	Vuqub Kame	
The round fruit was everywhere,	U vach ri chee.	
And it was not clear	Hu mah k'olok'aq u vach	
Where 1 Hunter's head was.	Ma q'u q'alah	
It looked just exactly	Q'o chi vi ri, u holom Hun Hun Ah Pu.	
Like the gourd fruit.	2180	2180
And all of Hell saw it	Xa hunam chik u vach	
When they came to look,	R uq u vach tzima.*	
And great did the essence of the tree	K u r ilo r onohel Xibalba *	
Become in their hearts,	Ta ch ul ki kayih.	
Because of what it had suddenly done	Nim u q'oheyik ri chee	
When 1 Hunter's head came to be in it.	X ux chi ki k'ux	
And those of Hell said	R umal hu zu x u banik	
To each other,	Ta x ok u holom Hun Hun Ah Pu ch u xol.	
"Nobody must cut its fruit,	X e ch'a q'u ri Xibalba	
	Chi k ibil k ib,	
	2190	2190
	"Ma q'o ma ch'upuvik ri, u vach	

2161. 'Where they dumped ashes' according to FX, probably reading *Puqubal Chaah*. BB and BX follow him. VR say 'Leafy Tree'. GR, VC, and AR read *Puzubal Chaah* 'Sacrificial Ball Game'. WC translates *puc* as Yucatec 'hill', *Bal as abah* 'stone', and *chah* as 'guard'. The probability of textual error is reduced by the repetition of the name in lines 2222, 2332, 4558, 4662, and 4676. The MS has *puebal chah* throughout. I base my translation on *puq* 'dust', *puquh* 'powder'. NP correctly notes from Stoll *bukubal* 'chocolate beater', which is probably related. In the context the reading of *chaah* 'ball court' seems much the most likely alternative. Girard (1952, p. 122) relates the name to Yucatec *puuc* 'hill' and Talamancan *aypuc* 'mountain tomb'.

2162. Line omitted in BB's and VR's texts.

2164. Headless burials have not been documented in Quiche country but are attested for other Mayan areas.

2165. The implication of *xol* 'among, between' may well be suggested by 'in the fork of the tree', as FX has it. See also line 4170.

2167-8. Omitted by FX, who fails to interpret the preceding couplet as direct discourse.

2172. BX omit the second *ri*.

2173. BX omit *chi r e*. The gourd tree *tzimah* (*Crescentia cujete*) is a source of gourd water jars (cf. Tozzer, 1941, p. 197).

2182. BX omit *u*.

2183. BX have *ka* for *k u*.

And nobody should even go there right under the tree,"  
They said, sentencing themselves,  
And all of Hell restrained themselves.  
And it was not clear which was 1 Hunter's head.  
It was already identical with the fruit of the tree.  
Its name became Gourd Tree,  
And it was widely described.  
A maiden heard of it,  
And here we shall tell of her travels.

2200

Ma q'o nay pu ma 'ok apan ok ch u xe chee,"\*

X e ch'a x ki q'atah k ib  
X ki q'il k ib Xibalba k onohel.  
Ma q'u q'alah chiri, u holom Hun Hun Ah Pu.\*  
Xa hunamatla chik r uq u vach chee.  
Ri tzima, u bi x uxik  
Nim q'ut u tzihoxik.  
X u ta hun q'apoh.  
Va q'ut e x chi qa biih r oponik.

2200

XIX

And so here are the stories of a maiden,  
Daughter of a lord called Blood Chief.

XX

And so then a maiden heard of it,  
The daughter of a lord.  
Blood Chief  
Was the name of her father,  
And Blood Girl  
Was the name of the maiden.  
When she heard the story of the fruit of the tree  
When it was retold by her father, 2210  
Then she marvelled  
When it was told.  
"Can't I know  
And see this tree  
That is talked about?  
Its fruit is said to be really delicious,  
I hear,"  
She said then.  
So she went all by herself  
And came there  
Under the standing tree  
Standing there at Dusty Court.  
"Aha! What is the fruit of this tree?  
Isn't it something delicious that this tree bears?  
They mustn't die;  
They mustn't be lost.  
What if I should just cut one?"  
Said the maiden then.  
And then spoke the skull  
That was there in the tree,  
"What do you want with what are just skulls

2220

Are q'ut ta x u ta hun q'apoh,  
U meal hun ahav.

Kuchuma Kiq' u bi  
U qahav,  
X Kiq' q'ut u bi \*  
Ri q'apoh  
Ta x u ta q'ut u tzihoxik ri, u vach chee  
Ta chi tzihox chik r umal u qahav

2210

Ch u mayihah q'ut

Ta chi tzihoxik  
"Ma k i naoh  
V ila ri chee  
Ka biixik?

Qitzih quz u vach ka ch'a,  
Ka nu to,"  
X ch'a q'ut.

Kate x beek xa, u tukel

X apon q'ut

Ch u xe chee tikil

Chi Puqubal Chaah tikil vi.\*  
"Hiyaa! Naki pe, u vach vae chee?

Ma ki pa quz chi vachin va chee?  
Ma ki kam tah;

Ma ki zach tah.

La ki ta x ch in ch'up hun ok?"

X ch'a q'u ri q'apoh.

Ta x ch'av q'ut ri baq

Q'o 'ula xol chee,

"Naki pa ka rayih chi r e ri xa baq

2220

with the Nahuatl Itzpapalotl 'obsidian butterfly'.

2222. BX have Puk for Puqubal.

2192. BX have *apon ok*.

2195. BB has *u* for *q'u*.

2207. For some reason BB (p. cxxxvii) equates her

2230

That have been made round on the branches of trees?"	Ri k'olok'oxinak ch u q'ab tak chee?"
Was what Hunter's skull said When it spoke to the maiden. "You don't want them," She was told. "I do want them," Said the maiden then. "All right, you must reach out your right hand. Do you see now?" said the skull. 2240	X ch'a ri, u holom Hun Ah Pu T'a x ch'avik chi r e ri q'apoh. "Ma ka rayih," X uch'axik. "Ka nu rayih," X ch'a q'ut ri q'apoh. "Utz ba la, ch a lik'iba ulok ri 'av ikiq' q'ab,* V il na," x ch'a ri baq. 2240
"Yes," Said the maiden then. She reached right out With her right hand before the skull. And so the skull spat forth its spittle, Which came to rest then on the maiden's hand. So then she looked at what was on her hand; She immediately examined it, But the skull's spittle was not on her hand. 2250	"Ve," X ch'a q'u q'apoh. X u lik'iba akan ok U v-ikiq' q'ab ch u vach baq. Kate q'ut chi pitz ka ban u chub baq Ta x petik tak'al q'ut p u q'ab q'apoh. Ta x r il q'ut u p u q'ab; Hu zuq x u nik'oh Ma q'u ha bi, u chub baq p u q'ab. "Xa r etal mi x nu ya ch av e —" 2250
My spittle, My saliva. This head of mine doesn't work any more. It is just a skull and has no meat on it any more, But it is just like the heads of great lords; Only the flesh and then the face is good. And so when one dies People take fright over the bones. Thus one's son is like his spittle; One's saliva like one's essence. 2260	Ri nu chub, Nu k'axah. Are ri nu holom ma ha bi ka chokon chi vi, Xa baq, ma ha bi chi, u chak.* Xa vi kehe, u holom v e ki nim ahav; Xa, u tiyohil utz vi, u vach. Are q'ut ta chi kamik Ch u xibih chi r ib vinaq r umal u baqil.* Kehe q'ut xa 'u q'ahol kehe ri 'u chub, U k'axah u q'oheyik. 2260
Whether the son of a lord Or whether the son of a sage or speaker, It is not lost then but goes on; It remains whole. Nor is there an extinguisher Nor a destruction For the image of a lord Or warrior,	Ve 'u q'ahol ahav, Ve puch u q'ahol naol, ah uch'an, X ma chi zach vi chi beek,* Chi tz'aqatahik. Ma vi chupel Ma pu mayixel U vach ahav, Achih,

2239. Properly *ikaq' q'ab* 'right hand'.

2250 ff. A rare excursion into explicit philosophy, which makes it clear that in Quiche theory to participate in the chain of reproduction is to "enter into the word" and attain immortality. See also line 3433 ff. GR remarks the similarity of the idea to the Greek *logos*. The same conception is preserved in a 20th-century prayer quoted by Bunzel (1952, p. 234):

It seems that our first ancestors  
Were made the watchers  
And listeners  
And guardians of all these rites.

But these men  
And women  
Have passed among the first gods,  
The first spirits.  
But these rites did not descend with their hearts  
And minds  
Beneath the earth  
And sand.

2254. I agree with FX that the word is *ch'ak'* 'meat' rather than *chak* 'job', as several other translators would have it.2258. BB and SJ read *ih* for *ib*.2263. BX read *zax* for *zach*.

A sage  
Or speaker.  
There will remain his daughters,  
His sons.  
So be it  
As I have done to you.  
Climb back up there to the earth then.  
You shall not die.  
You shall enter into the word.  
So be it,"  
Said the skull of 1 Hunter  
And 7 Hunter.  
It was just their idea when they did it.  
It was the word of 1 Leg,  
Dwarf Lightning  
And Green Lightning to them.  
And thus the maiden returned once more  
To her home.  
Many warnings  
Were told to her.  
And immediately she conceived a child in her  
womb just from the spittle,  
And thus were created  
Hunter  
And Jaguar Deer.  
Then when the maiden arrived home  
And six months had been fulfilled,  
Then it was noticed by her father.  
He who was called the Blood Chief was her  
father.

## XXI

And so then the maiden was observed by her father;  
Then he saw that she was with child.  
And then they gathered together  
In council, all the lords, 2300  
1 Death  
And 7 Death together with the Blood Chief.  
"Behold, my daughter is with child,  
Oh Lords; it is just her fornication,"  
Said the Blood Chief then  
When he met with the lords.  
"All right, question her about it,  
Then if she doesn't tell  
She must then be sacrificed;  
She must go far off and be sacrificed then." 2310  
"Very well, ye Lords,"

2289. The MS has *zu* for *zuq*.

2311. This is the only instance of the polite plural in

2270  
Naol,  
Ah uch'an.  
Xa xi chi kanahik u mial,  
U q'ahol.  
Ta ch ux ok  
Kehe mi x nu ban ch av e.  
K at q aqan q'ut chila ch u vach ulev,  
Ma vi ka kamik.  
K at ok pa tzih.  
Ta ch ux ok,"  
X ch'a ri, u holom Hun Hun Ah Pu,  
Vuqub Hun Ah Pu. 2280  
Xa vi ki naoh ta x ki bano.  
Are, u tzih Hu r Aqan,  
Ch'ipi Ka Kulaha,  
Raxa Ka Kulaha chi k ech.  
Kehe q'u u tzalihik chik q'apoh  
Chi r ochoch.  
K'iya pixab  
X biix chi r ech.  
Hu zuq q'u x vinaqir r al ch u pam r umal ri xa  
chub.\*  
2290  
Are q'ut ki vinaqirik  
Hun Ah Pu,  
X Balan Ke.  
Ta x opon q'ut chi r ochoch ri q'apoh  
X tz'aqat q'ut vaqaqib ik'  
Ta x navachil r umal u qahav.  
Ri Kuchuma Kiq' u bi, u qahav.

2270

2280

2290

2300

2310

XXI  
Kate puch u natahik q'apoh r umal u qahav,  
Ta x il ri r al q'o chik.  
Ta x ki kuch q'ut  
Ki naoh k onohel ahavab, 2300  
Hun Kame,  
Vuqub Kame r uq ri Kuchuma Kiq'.  
"Are ri nu meal q'o chi r al,  
Ix ahavab, xa 'u hoxobal,"  
X ch'a q'u ri Kuchuma Kiq'  
Ta x oponik k uq ahavab.  
"Utz ba la, ch a k'oto 'u chi ri.  
Ta ma k u biih  
Chi puz q'ut;  
Chi naht chi be puzu vi."  
"Utz ba la, alaq ahavab,"\*

the Popol Vuh. It is odd, because Blood Chief has just addressed the same lords in the familiar (line 2304).

He said then.  
 And so he asked his daughter,  
 "Who is the owner of the children who are in  
 your womb, my daughter?" he said then.  
 "I have no children, oh my father.  
 I have not known the face of a man," she said  
 then.  
 "All right, it is true then that you are a fornicator.  
 Take her and sacrifice her, you councillor  
 warriors.  
 Bring here her heart in a jar <sup>una jirat</sup> ~~E~~  
 That the lords may examine it at once," 2320  
 The Owls were told,  
 The four of them.  
 Then they went carrying the jar;  
 Then they went carrying the maiden,  
 And taking the white knife  
 For sacrificing her.  
 "It cannot be that you will kill me, oh messengers,  
 Because my fornication does not exist.  
 What is in my womb  
 Was just created. 2330  
 It just came from my admiring the head of <sup>1</sup> Hunter  
 That is at Dusty Court.  
 So therefore don't sacrifice me,  
 Oh messengers,"  
 Said the maiden  
 When she spoke.  
 "What can we put in  
 As a substitute for your heart?  
 We were told  
 By your father, 2340  
 Bring her heart back  
 So the lords can turn it over,  
 That they may be reassured;  
 That they may examine its assurance.  
 Hurry and put it there in the jar;  
 Wrap it up and drop the heart there in the jar.

This suggests that the usage was still optional at the time the text was shaped. It became more rigid later.

2315. Blood Girl uses polite address to her father. See note to line 1003.

2319. The MS has *pan* for *pam*.

2330. BB has *k* and SJ *ki* for *vi*.

2338. BB notes the plural pronoun here and suggests that it is polite address, stating that this is the second example in the text and that others occur farther on. His first example is in line 1954, where there is another possible explanation (see above). I consider it probable that the pronoun is simply a copyist's error, and I doubt that Quiche has ever used the plural honorifically. It may be

X ch'a q'ut.  
 Kate q'ut x u tz'onoh chi r ech u meal,  
 "A pa 'ah choq'e ri 'av al q'o ch a pam, at nu  
 meal?" x ch'a q'ut.  
 "Ma ha bi v al, lal nu qahav,\*  
 Ma ha bi 'achih v etaam u vach," x ch'a q'ut.  
 "Utz ba la, qitzih vi chi 'at hoxol.  
 Ch ek chi puzu, ix r ah pop achih,  
 Chi qama 'ulok ri, u k'ux, ch u pam zel \* 2320  
 Chi ki tzololeh ahavab vakamik,"  
 X e' uch'ax ri Tukur.  
 E kahib.  
 Ta x e beek ki tik'em ri zel;  
 Ta x e beek ki ch'elem ri q'apoh,  
 K u qam ri zaqi tok  
 Puzubal r e.  
 "Ma vi ch utzinik k in i kamizah, ix zamahel,  
 R umal ma vi nu hoxobal.  
 Ri q'o chi nu pam 2330  
 Xa vi x vinaqirik.\*  
 Xere x be nu mayihah ri, u holom Hun Hun Ah Pu  
 Q'o chi Puqubal Chaah.  
 Kehe ta q'ut ma vi k i puz  
 Ix zamahel,"  
 X ch'a ri q'apoh  
 Ta x ch'avik.  
 "Naki pa x chi qa koh  
 U k'exel ri, i k'ux?\*  
 Mi x biix ulok  
 R umal a qahav, 2340  
 Chi qam ulok ri, u k'ux  
 X chi ki tzololeh ahavab,\*  
 X chi ki tz'aqix tah,  
 X chi ki hunam vachih u tz'aqik.  
 Ch anim chi qama 'ulok pa zel  
 Chi k'oloba qah ok u k'ux ch u pan zel.

added that the particle *ri* often appears as *rii* in the MS.

2342-8. Omitted by FX. BB mistakes the verb *tz'aqik* 'fortify' in line 2243 for *tzakoh* 'make', which is not textual, though the other translators have repeated the error. VR and others read the attendant pronoun as second person plural, which requires assuming a triple aspect marker: *x chi k*. Such a usage is otherwise unknown in Quiche. VR's suggestion of direct discourse in lines 2341-6 resolves many of the difficulties, and they were also the first to recognize the transitivity of the verb *tzololeh* in line 2342. VC reads *x ch i qu i tzololeh* 'return and present yourselves', which is backwards, not textual and very unlikely.

Isn't that what we were told, then?  
 Then what shall we give them in the jar?  
 For really we want you not to die,"  
 The messengers said then. 2350  
 "All right, the heart doesn't have to be theirs then,  
 But neither will your homes be here.  
 And not only can you force people to die,  
 But really yours will be the real fornicator.  
 And then also for 1 Death  
 And 7 Death,  
 Only sap,  
 Only croton for him.  
 Let that be burned before him.  
 Let it not be this heart that is burned before  
 him. 2360  
 Take the fruit of the tree,"  
 Said the maiden then.  
 For red was the sap of the tree  
 That she went and gathered in the jar,  
 And then it swelled up  
 And became round  
 And so then it became an imitation heart,  
 The sap of the red tree.  
 Just like blood the sap of the tree became,  
 An imitation of blood. 2370  
 Then she gathered up there in it  
 What was red tree sap  
 And the bark became just like blood,  
 Completely red when placed inside the jar.  
 When the tree was cut by the maiden  
 Cochineal Red Tree it was called,  
 And so she called it blood  
 Because it was said to be the blood of the croton.  
 "So there you will be loved then;  
 On earth there will come to be something 2380  
 of yours,"

Ma pa mi x oh uch'ax ulok?  
 Naki la q'ut x chi qa ya pa zel?  
 Ka q ah ta nabek ma ta k at kamik,"  
 X e ch'a q'u ri zamahel. 2350  
 "Utz ba la, ma vi k ech ri k'ux ta ch ux ok  
 R uq ma vi varal iv ochoch ch uxik.  
 Ma q'u xa chi ch'ih vinaq chi kamik  
 Kate qitzih iv ech ri qitzih hoxol.\*  
 Kate nay pu r ech Hun Kame,  
 Vuqub Kame  
 Xa kiq' \*  
 Xa holamax r ech.  
 Ta ch ux ok, are chi k'at ch u vach.\*  
 Ma vi 'are ri k'ux chi k'at ch u vach, ta ch  
 ux ok. 2360  
 Chi koho ri, u vach chee,"  
 Ch'a q'ut ri q'apoh.  
 Kaq q'ut u vaal ri chee  
 X elik x k'ul pa zel.  
 Kate puch x u von r ib \*  
 K'olok'ik x uxik.  
 U k'el u k'ux ta yitz' chi q'ut \*  
 U vaal kaq chee.  
 Kehe ri kiq' u vaal chee x elik,  
 U k'el u kiq'el. 2370  
 Ta x u k'olo chila ri kiq' ch u pan ri  
 U vaal kaq chee,  
 Kehe q'u ri kiq' r ih x uxik.  
 Kaq luhaluh chik k'olom chi pa zel.  
 Ta x kop q'ut ri chee r umal q'apoh \*  
 Ch'uh Kaq Chee ch uch'axik.\*  
 Are q'u ri kiq' x u binaah  
 R umal kiq' holamax ch uch'axik.\*  
 "Chila q'ut k ix loqox vi  
 Ch u vach ulev q'o 'iv ech ch uxik," 2380

2354. The Owls are being assigned their functions, but the sense is far from clear.

2357-8. This passage has caused all translators trouble, and the only way out appears to me to guess that *holamax* is the name of the plant later called *Cochineal Red Tree* (line 2376), probably a croton. This then indicates the reading of *kiq'* as 'sap' rather than 'blood', though the word may mean either. FX, VR, and SJ read *holamax* 'skulls', and VC 'madness'. BB thinks it refers to a 'secret malady' or a 'blood contract'. RK sees a play on words involving 'skull' and '(croton) leaves'. GR translates 'dragon plant'. WC omits it. Cf. lines 4569, 4588. SJ and BX have *v* for *r*.

2359. This line is thoroughly opaque, but the poetic scansion makes it almost certain that the MS copyist has mistakenly written *cut* for *k'at*, an assumption which

makes the sense quite clear.

2365. BB omits *cate puch*.

2367. The MS has *cul* for *q'ut*.

2375. BB has *cot* for *q'ut*.

2376. AR identifies the tree as *Croton sanguifluus* and RK as *Pterocarpus draco*. The word *ch'ih* 'cochineal' is used as a color term in this case, though the aboriginal Quiche were familiar with the dye, which was produced by the insect *Coccus axin*, gathered from prickly pear cactus (*Opuntia* spp.). The Yucatecan Maya call the insect *niin*; the cognate Quiche word, *niih*, is applied to what appears to have been a different insect, the larvae of which were used for a strong-smelling varnish for lining pots.

2378. A conscious play on the meanings of *kiq'* 'blood, sap, rubber'.

She said then  
     To the Owls.  
 "Very well,  
     Oh maiden,  
 We must go back  
     And appear directly;  
 We shall go right back.  
     We feel it must be delivered,  
 This seeming imitation of your heart,  
     Before the lords,"  
 Then said  
     The messengers.  
 So then they came before the lords,  
     Who were all waiting expectantly.  
 "Didn't it get done?"  
     Then asked 1 Death.  
 "It is already done,  
     Oh Lords,  
 And here in fact is her heart.  
     It is down in the jar."  
 "All right,  
     Then I'll look,"  
 Said 1 Death then.  
     And when he poured it right out,  
 The bark was soggy with fluid,  
     The bark was bright crimson with sap.  
 "Stir the surface of the fire well  
     And put it over the fire," said 1 Death then.  
 So then they dried it over the fire  
     And those of Hell then smelled the  
         fragrance.  
 They all wound up standing there,  
     Bending over it.  
 It really smelled delicious to them,  
     The aroma of the sap.  
 Thus it was that they were still crouching there  
     When the Owls came who were guiding the  
         maiden,  
 Letting her climb up through a hole to the earth.  
     Then the guides turned around and went back  
         down.  
 And thus were the lords of Hell defeated.

2389. BX omit the first *u*.2399. BX misprint *an* for *na*.

2404. FX says 'and seizing it in three fingers he lifted it up', GR 'he lifted it up', VR 'they hung it up in a bag', VC 'brilliant color on top'. The remaining translations follow BB: 'lifted it delicately with the tips of his fingers'. I think *xu* is a misreading of *xa* 'but' and that the verb is *yehuh* 'pour'.

X ch'a q'ut  
     Chi k e ri Tukur.  
 "Utz ba la,  
     At q'apoh.  
 X qa be ba  
     Ka vaba 'akan ok.  
 Xa qa bin apan ok.  
     Oh na ka ya'ix tah  
 U va, u k'exe vach a k'ux \*  
     Chi ki vach ahavab,"  
 2390 X e ch'a q'ut  
     Ri zamahel.  
 Ta x opon q'ut chi ki vach ahavab  
     K e zele vachin k onohel.  
 "Ma vi x utzinik?"  
     X ch'a q'ut Hun Kame.  
 "Mi x utzinik,  
     Ix ahavab.  
 Va na q'u, u k'ux,\*  
     Xe q'o pa zel."  
 2400 "Utz ba la.  
     V ila q'ut,"  
 X ch'a q'ut ri Hun Kame.  
     Ta xu ch u yeh q'u 'akan ok \*  
 Ka turur r ih chi komah,  
     Kaq luhuluh r ih chi kiq' \*  
 "Utz chi luu, u vach q'aq',  
     Chi ya ch u vi q'aq'," x ch'a q'ut Hun Kame.  
 Kate puch x ki chaqih ch u vi q'aq'  
     Q'oq' q'ut x ki na Xibalba.  
 2410 X e k'iz yakatah ulok k onohel,  
     Xe ch'ike ch u vi.\*  
 Qitzih chi quz x ki nao  
     U quzibel kiq'.  
 Are q'ut e chikichoh vi kan ok \*  
     Ta x e be ri Tukur e vabay r ech q'apoh.\*  
 X u ki ya k aqan ok chi hul ch u vi 'ulev.\*  
     X tzalih chi q'u qah ok ri vabanel.  
 Kehe q'ut x e ch'akatah vi r ahaval Xibalba.  
 2406. *R ih* is read *ri* by BB and omitted by BX.  
 2412. FX has 'spellbound' and other translations follow him. AR and VC have 'draw near' and BX 'bend over'. I do not know a precedent for any of these readings but the third is poetically the most likely.  
 2415. BX have *q'u* for *q'ut*.  
 2416. BX omit the second *e*.  
 2417-8. Omitted by FX. The MS has *xuquia acanoc*.

It was by a maiden that they were all  
blinded.

XXII

And there was the mother of 1 Monkey  
And 1 Howler  
When the woman arrived  
Called Blood Girl,  
And when the woman Blood Girl  
Came to the mother  
Of 1 Monkey  
And 1 Howler  
Her children were still in her womb.  
It was only a little before there were born  
Hunter  
And Jaguar Deer, as they are called.  
So then the woman came  
To the grandmother,  
And the woman said  
To the grandmother,  
"I have come,  
Oh mother-in-law.  
I am thy daughter-in-law,  
And I am thy child, oh mother-in-law,"  
She said when she got there  
To the grandmother.  
"Where did you come from?  
Do I have children?  
Didn't they die in Hell  
And these two are left,  
Their sign  
And their markers,  
1 Monkey  
And 1 Howler by name?  
If you see that you have come then,  
Go on back,"  
The maiden was told  
By the grandmother.  
"But in fact it is true that I am thy daughter-in-law.  
I have been so I still am.  
For 1 Hunter's  
Is this my offspring.  
They are alive;  
They are not dead,

2420 Ri r umal q'apoh x e moy vachixik k onohel. 2420

XXII

Are q'ute q'o ri, u chuch Hun Baatz',  
Hun Ch'oven  
Ta x ul ri, ixoq  
X Kiq' u bi  
Ta x ul q'ut r ixoq X Kiq'  
R uq ri, u chuch  
Hun Baatz',  
Hun Ch'oven  
X q'ool ok r al ch u pam.\*  
Xa zkakin chik ma vi k e yak'eyik \* 2430  
Ri Hun Ah Pu,  
X Balan Ke ki bi.  
Ta x ul q'u ri, ixoq  
Chi r e ri, atit.  
X ch'a q'u ri, ixoq  
Chi r e ri, atit,  
"Mi x in ulik,  
Lal chichu.  
In alib la,  
In puch alquval la, lal chichu," 2440  
X ch'a ta x ok ulok  
R uq ri, atit.  
"A pa k at pe vi, ulok?  
Q'o chi pa ri v al?  
Ma pa x e kamik chi Xibalba  
E q'u kaib kan ok,  
K. etal,  
Ki tzihel puch,  
Hun Baatz',  
Hun Ch'oven ki bi? 2450  
Ve, av ila k at pe vi \*  
K at el ubik,"  
X uch'ax ri q'apoh  
R umal atit.  
"Xere la qitzih vi chi, in alib la.  
X q'o na r e, in q'o vi,  
R ech Hun Hun Ah Pu  
Va v ukam.\*  
E k'azilik;  
Ma vi 'e kaminak 2460

2429. BX have *pan* for *pam*.

2430. The verb is read as *yak'eh* by BX. The MS has *yaqueic*. FX's translation 'to be born' is confirmed by the juxtaposition of the same verb with *alaxik* in lines 2579-80.

2451-2. This is an intentionally humorous play on

the widespread Mayan greeting "I have come." The usual response is "You have come".

2458. BB omits *v*. Literally 'this my it-bearing' a rather strange phrase. The construction is repeated in lines 2467, 2675, and 2679.

1 Hunter	Ri Hun Hun Ah Pu,
And 7 Hunter.	Vuqub Hun Ah Pu.
It is just a living cutting of themselves	Xa, u q'atobal r ib zaq
That they have made, oh my mother,	Mi x ki bano, lal v alib
As you will see	Kehe q'ut iv ila
When there appear the faces	Ta ch il ok u vach
Of my offspring,"	Ri v ukam,"
The grandmother was told.	X uch'axik ri, atit.
And what preoccupied 1 Monkey	Are q'ut k e q'aq'at ri Hun Baatz',*
And 1 Howler	Hun Ch'oven
Was just piping;	Xa zu,
Just singing they were doing,	Xa bix ka ki bano.
Just painting,	Xa tz'ibnik
Just carving they worked on every day.	Xa pu k'otonik ki chakih chi hu ta q'ih.
So this made the grandmother's heart bubble then,	Are q'ut k u bul vi, u k'ux ri, atit *
And the grandmother repeated,	X ch'a chi q'ut atit,
"Only I do not want you	"X ma ka v ah vi *
To be my daughter-in-law.	At ta v alib.
It is just your fornication	Xa, a hoxobal
Which is in your womb.	Ri q'o ch a pam.
You are a demon,	At q'ax tok.
And they are dead,	X e kam vi
My children that you speak of,"	V al ka (a) biih,"
And the grandmother went on,	X ch'a chi q'ut ri, atit,
"But to speak truly about it,	"Qitzih i ba r e,
This is what I say:	Va ka nu biih.
Very well,	Utz ba la,
I understand that you are my daughter-in-law.	At v alib ka nu tao.
Go along then,	Uh at ba la,
Go and take	H a qama
Their food then,	K echa vi
So they can eat.	Chi ki veeh.
Go cut a big netful	H a hach'a hun chi nima k'at
And then come	Chi petik
And then I will understand that you are my	At na q'u v alib ka nu tao,"
daughter-in-law,"	X uch'ax q'ut ri q'apoh.
The maiden was told then.	"Utz ba la,"
"Very well,"	X ch'a q'ut.
She said then.	Kate puch ta x beek pa 'abix
And so then she went to the fields	Q'o vi k abix
Where there was the field	Ri Hun Baatz' *
Of 1 Monkey	Hun Ch'oven.
And 1 Howler.	Hokam
Cleared by them	

2469. FX has 'angered' but the verb is *q'aq'atih* 'pre-occupy', a reduplicative form of *q'atih* 'tie up'. The MS reads *cacal*. BX have *q'aq'at* but still follow the FX translation.

2475. That is, made her uncertain, as the subsequent passage shows. FX translates 'they were the old lady's

consolation', which has been repeated by all subsequent translators.

2477 ff. The rhetorical figure here is identical with that in line 611 ff. The initial denial of what is to be affirmed may have, here as there, a magical function.

2501. BX omit *ri*.

*The Third Creation*

Was the path,  
And the maiden followed it  
    And arrived  
There  
    In the field.  
And there was just one stalk of corn;  
    There was not another stalk,  
A second stalk  
    Nor a third stalk.  
It was a bearing stalk,  
    With the fruit of one stalk.  
So then was finished  
    The maiden's heart.  
"I am such a sinner!  
    I am a whore!  
Where can I even get  
    The one net of food  
That is asked?"  
    She said then.  
And then she called upon  
    The guardian of food,  
"Come and eat here,  
    Come and agree here,  
Oh Rain Woman,  
    Oh Ripeness Woman,  
Oh Cacao Woman  
    And Corndough,  
Oh guardian  
    Of the food  
Of 1 Monkey  
    And 1 Howler," said the maiden.  
And then she took the tassel,  
    The tassel in the top of the ear, and tore it right  
        out.  
She didn't cut the ear.  
    Then there were abundant ears.  
The food in the net  
    Filled up the big net.

2510      U beel k umal  
X u taqehe q'ut q'apoh  
    X opon puch  
Chiri  
    Pa 'abix.  
Xa q'u hu vi ri 'abix.  
2510      X ma q'o chi vi  
U ka vi,  
    R ox vi  
X u vachelaam vi \*  
    U vach chi hu vi.  
Ta x k'iz q'ut  
    U k'ux ri q'apoh.  
"K'i la, in makol,  
    In k'azibol.\*  
A pa ch in k'am vi  
2520      Ri hun k'at echa  
Ka biixik?"  
    X ch'a q'ut.  
Kate puch u zik'ixik  
    Chahal echa r umal.  
"T at ul va 'ulok \*  
    T at ul ta k 'alok \*  
X Toh,\*  
    X Q'anil,\*  
X Kakav,\*  
2530      Ix pu Tzi'a,\* (Ver p. 27)  
At chahal  
    R e k echa  
Hun Baatz',  
    Hun Ch'oven," x ch'a ri q'apoh.  
Ta x u qam q'ut ri tzamiy,  
    U tzamiyal u vi hal x u boq akan ok.

2540      Ma vi x u hach' ri hal.

    Chi kav q'ut ri hal

Echa pa k'at

    X kaxinik ri nima k'at.

2540

2514. There may be an intentional play here on the double meaning of *vi*: 'stalk' and 'then'. It is of interest that Blood Girl uses polite address to her mother-in-law. See note to line 1003.

2518. The reference is specifically sexual: *q'azibolah* 'to lust'.

2525. *Va* has been ignored in translation. There appears to be a rare aspect marker *t* in this and the following line, perhaps a Cakchiquelism; it has been recorded also in Rabinal.

2526. I read 'ulok here too; the MS has *aloc*.

2527. VR interprets this as *toh(oh)* 'pay'. It is the ninth of the 20 days: Rain.

2528. BB interprets this as the goddess of menstruation but that is his own extrapolation. SJ translates it 'corn cob'. The word is literally 'yellowness'. It is the name of the eighth day, rabbit (*tochili*) in Nahuatl.

2529. The BB and VR texts read *x kakav*, though BB places *X Kakav* in his translation. The SJ and BX texts have the latter reading. Not to be confused with the brown yarn called *ix kako*. WC runs this line in with the next and gets 'maker of corn mush' out of it.

2530. The reference is to fine ground leached corn or *nixtamal*, the product of the second of the three customary grindings. VC translates 'you who give it', violating both good sense and the text.

So then the maiden came back,  
But it was animals who carried the net.  
When she got back  
They went and left the rack.  
She perspired as though she had carried it,  
And came in to see the grandmother.  
So then when the grandmother saw the food,  
One big netful,  
"Where could the food come from for you?  
Did you fell them then?" 2550  
If you have brought our whole corn crop here . . .  
I'm going to see," said the grandmother,  
And she went;  
She went and looked at the field.  
There was still just one cornstalk,  
And there was still just as clearly the net mark  
under it,  
So the grandmother rushed back,  
And then she returned to the house  
And said  
To the maiden, 2560  
"Actually there is a sign there;  
It must be true that you are my daughter-in-law.  
I shall watch whatever  
You do,  
Together with these who are my grandchildren.  
They are already magicians," the maiden was told.

XXIII

Now we shall relate further  
The birth  
Of Hunter  
And Jaguar Deer,

2570

XXIV

And this is their birth;  
This is what we shall tell.  
When she found the day  
Of their birth,  
Then also did the maiden give birth,  
Blood Girl, as she is called.  
But the grandmother did not watch it  
When they were born.

2545. Perhaps 'at the corner of the house' as BB would have it, and as most subsequent translators have accepted, though I know of no outside confirmation of such a usage. It seems clearer to me to read 'she showed water' as part of the second line.

2550. BX translate the verb *k'alah* 'fell'; VC has

Ta x pe q'ut ri q'apoh  
Xa q'u chikop x eqan ri k'at.  
T'a x petik  
X be ki ya 'u kok.  
X u k'ut ha kehe ri r eqan \*  
X oponik x r il ri, atit.  
Kate puch ta x r il ri 'atit ri 'echa  
Hun chi nima k'at,  
"A pa mi x pe vi ri 'echa av umal  
Mi x e 'a k'alaba vi?\* 2550  
Ve mi x k'iz a k'am ulok ri q abix --  
Chi be na v ila," x ch'a ri, atit.  
Ta x be puch.  
X be r ila ri 'abix.  
Xa vi xere q'o vi ri hu vi 'abix,  
Xa vi q'u xere q'alah u k'olibal k'at ch u xe.  
Anim chi q'ut x pe ri, atit,  
X ul chi q'ut chi r ochoch  
X ch'a chi q'ut  
Chi r e ri q'apoh, 2560  
"Xere vi r etal  
Ri qitzih vi chi, at v alib  
Chi v il chi na \*  
A banoh  
Ri, e q'o ri v iy.  
E naviñak chik," x uch'ax q'ut q'apoh.

XXIII

Are chik x chi qa tzihoh \*  
K alaxik  
Hun Ah Pu,  
X Balan Ke.

2570

XXIV

Are q'ut k alaxik.  
Vae x chi qa biih.  
Ta x u riq u q'ih,  
K alaxik  
Ta x alan puch ri q'apoh  
X Kiq' u bi.  
Ma q'u x u vachih atit  
Ta x e 'alaxik.

'ruin'; the rest omit the line altogether. The form is repeated in line 2773, where it is mistranslated in all versions.

2563-4. The scansion is better in Quiche: 'whatever' is in substantival apposition to 'your deeds'.

2567. BB has *chi* for *chik*.

Suddenly they appeared; The two of them were born, Hunter And Jaguar Deer by name. On the mountain they appeared then, And then they went into the house. But they did not sleep. "Really you should get rid of them; Truly they are loud mouthed," Said the grandmother. So then they put them in an ant bed, And there they slept sweetly. Then they came away from there again And they put them down on thorns, For that was what 1 Monkey And 1 Howler wanted: For them to die there in the ants, And for them to die on the thorns. They wanted it because of their jealousy, And their red-faced anger, On the part of 1 Monkey And 1 Howler. Their younger brothers were not even allowed in the house by them at first; They didn't even know them. And it was just in the mountains that they grew up then. For they were great.	2580	Libah chi x e yak'eyik.* E kaib chi k alaxik Hun Ah Pu, X Balan Ke ki bi. Pa huyub x e yak'e vi Ta x e 'ok q'ut pa ha. Ma q'u k e varik. "H e 'a tzaka 'ulok. Qitzih ch'ach' ki chi," X ch'a ri, atit. Kate q'ut ta x e ya pa zanik Quz q'u ki varam chirī	2580
Pipers And singers Were 1 Monkey And 1 Howler, For they had grown up In great suffering. They underwent pain; They were tormented. So great men And sages they became then. Only actually they were pipers; They were singers. And painters And carvers they became. Everything Was easy for them.	2590	X e ya chik ch u vi k'ix. Are ta q'ut x k ah Hun Baatz', Hun Ch'oven X e kam ta chirī pa zanik X e kam ta pu ch u vi k'ix, X k ah r umal ki ch'ak'imal, Ki kaq vachibal puch K umal Hun Baatz', Hun Ch'oven. Ma vi x e k'ulax pa ha k umal ki ch'ak' nabek;	2590
Indeed, they understood that they were born. Indeed, they were magicians, And they were substitutes	2600	Xa ma vi k etaam. Xa vi q'u pa huyub x e k'iy vi.	
	2610	E q'u nimaq. Ah zu, Ah bix Ri Hun Baatz', Hun Ch'oven X e nimaqir q'ut Nima q'ax k'ol. Rayil x e 'iq'ov vi, X e q'ax q'obizaxik.	2610
	2620	E nimaq Etamanel chik x e 'uxik. Xa vi xere, e 'ah zu. E 'ah bix. E pu 'ah tz'ibab, Ah k'ot x e 'uxik. R onohel X utzin k umal. Xax k etaam vi x e 'alaxik.* Xax e navinak E pu 'u k'exel	2620

2579. BB omits *x e*.

2621. That is, they knew their fate: they understood divination.

For their fathers Who had gone to Hell; For their fathers were dead. And so great men And sages Were 1 Monkey And 1 Howler. In their hearts They knew everything immediately When their younger brothers were born. But it still didn't come out, Their sorcery. Because their red-faced anger Just fell back On them then. The affront In their hearts Didn't work. They were bewitched By Hunter And Jaguar Deer. For it was just hunting That they did every day. They were not loved By their grandmother. 1 Monkey And 1 Howler Didn't give them food: It was all eaten. And it had been eaten by 1 Monkey And 1 Howler when they arrived. But they did not get angry Or outraged. They just endured it. Actually they knew What their essence was. Clear as light they saw it. So their bird was taken When they came in every day, And 1 Monkey And 1 Howler ate it. But there was nothing that was given To the two of them, To Hunter And Jaguar Deer.	2630	Ki qahav Ri x e be chi Xibalba; Kaminak vi ki qahav. E q' u nimaq Etamanel, Ri Hun Baatz', Hun Ch'oven. Chi ki k'ux R onohel nabek k etaam Ta x e vinaqir ri ki ch'ak'. Ma q' u x el apon ok Ki navikil R umal ki kaq vachibal Xa chi k ih *	2630
	2640	X qah vi. U yoq' Ki k'ux Ma vi banoh.* X e poyizaxik K umal ri Hun Ah Pu,* X Balan Ke. Xa q' u vubanik Chi ki bano hu ta q'ih. Ma vi k e loq'oxik R umal ri k atit. Hun Baatz' *	2640
	2650	Hun Ch'oven Ma vi chi ya ki va. X baninak vaim. X e pu vainak ri Hun Baatz', Hun Ch'oven ta k e vulik. Ma q' u k e k'ak'arik Oyovarik. Xa chi ki kuyu Xere k etaam Ri ki q'oheyik. Kehe ri zaq ka k ilo.	2650
	2660	K u qam q'ut ki tz'ikin Ta k e' ulok hu ta q'ih Chi ki ti q'ut ri Hun Baatz' Hun Ch'oven. Ma ha bi naki la chi ya Chi k ech ki kaab ichal *	2660
		Ri Hun Ah Pu, X Balan Ke.	

2637-8. The couplet is reversed in Quiche.

2641. The SJ and BX texts have *banotz*; BB and VR have *banoh*, which is obviously correct.2643. BX have *r* for *k*.2649-50. FX and others interpret these lines as part of the preceding sentence, but that would require *k umal* in line 2648.2666. BB has *e chi* for *ech*.

So just piping And just singing Was all that 1 Monkey And 1 Howler did. And then once they came, Hunter And Jaguar Deer, And there was no longer any bird they brought When they came in, And the grandmother got angry, "Why are there no birds? Bring them," They were told then, Hunter And Jaguar Deer. "The thing is, Grandmother, Our birds were just stuck in the tree," They said then, "And there was no way of climbing the tree after them, Grandmother, So we'd like our older brothers to go with us And they can come and get the birds down," they said then. "All right, we'll go with you in the morning," Their older brothers told them then. Then they won out, For the two of them had finished their plan for the destruction Of 1 Monkey And 1 Howler. "We'll just transform Their nature, And according to our word, So be it, Because of the great suffering They brought upon us. For us to die, For us to disappear, Was what they wanted, When we are their younger brothers. What the boys in their hearts may have wished to come upon us, Just that shall we work on them. Really it is a sign we are making," They said to each other. So then they went to the foot of the tree	2670	Xa q'u zu, Xa pu bix Chi ki bano, Hun Baatz', Hun Ch'oven. Ta x e' ul chi puch ri Hun Ah Pu, X Balan Ke Ma ha bi chik ki tz'ikin k u qam X e' ok ulok X k'ak'ar q'u ri, atit, "Naki pa r umal ma ha bi chi tz'ikin Iv u qam,"* X e' uch'ax q'ut Ri Hun Ah Pu, X Balan Ke. "Are vi, Ix q atit, Xa mi x e tanatob qa tz'ikin ch u vi chee," X e ch'a q'ut,* "Ma q'u ha bi ch aqan ch u vi chee chi k ech, Ix q atit. Chi k ah ta pu ri q atz k e be ta q uq Chi be ta ki qazah ulok ri tz'ikin," x e ch'a q'ut. "Utz ba la, k oh be 'iv uq zaqirik," X e ch'a q'u ri k atz. Ta x e ch'akovik. X qaminak q'ut ki naoh ki kaab ichal chi r ech ki ch'ak'ik,* Hun Baatz', Hun Ch'oven. "Xa qa tzol q'omih Ki q'oheyik E 'u pam qa tzih, Ta ch ux ok, R umal nima q'ax k'ol Mi x ki ban chi q e. X oh kam tah X oh zach tah puch X k ah Ri, oh ki ch'ak'. Kehe ri 'ala x oh pe vi, ulok chi ki k'ux	2670
	2680		2680
	2690		2690
	2700		2700
	2710		2710

2679. See note to line 2458.

2686. The MS omits *e*.

2694. Previous translations read the verb as *kamih* 'kill' rather than *qamoh* 'take'.

Called Yellow Tree, accompanied by their older brothers.	Q'an Te, u bi, k ach' bilan q'u ri k atz.*
When they reached it they started shooting.	Ta x e beek x ki tikiba chi q'ut vubanik.
There were innumerable birds in the tree.	Ma vi 'ahilan chi tz'ikin ch u vi chee
They were strutting around,	K e chititik,*
And the older brothers were amazed	X e mayihan q'ut ri k atz
When they saw the birds.	Ta x k il ri tz'ikin
And as for the birds,	Are q'u ri tz'ikin
Not one fell down under the tree.	Ma ha bi hun ok x qah ulok ch u xe chee.
"They are our birds but they won't fall down.	"Ri qa tz'ikin e ma vi k e qah ulok,
Just go ahead and climb up,"	2720
They said then to their older brothers.	Xa h ix qazah ulok,"
"All right," they said then.	X e ch'a q'ut chi r e k atz.
So then they climbed up the tree.	"Utz ba la," x e ch'a q'ut.
But the tree grew	Kate puch x e 'aganik ch u vi chee.
And its trunk swelled	X nimar q'ut ri chee
So that when they wanted to climb down	X zipoh u pam.
They could no longer get down from the tree,	Kate q'ut x e r ah qah ulok
1 Monkey	Ma q'u utz chik ki qahik ulok ch u vi chee
And 1 Howler.	Hun Baatz',
Then they called down from the tree,	Hun Ch'oven.
"How are we to be saved,	2730
Oh, you,	X e ch'a q'u ulok ch u vi chee,
Our younger brothers?	"Hu pa cha k oh u ch'anik
Have pity on us.	Ix,
This tree is already frightening,	Qa ch'ak'?
It seems to us,	Toq'ob qa vach!
Oh, our younger brothers,"	Are ri chee ka xibin chik
They called down from the tree,	Ka q ilo
And then said	Ix qa ch'ak',"
Hunter	X e ch'a 'ulok ch u vi chee.
And Jaguar Deer,	X e ch'a q'u ri
"Untie your pants	Hun Ah Pu,
And tie them under your bellies	X Balan Ke,
With a long end	"Chi kira 'i vex
Like the end of a tail behind you.	Chi xima xe 'i pam
Then you will be able to walk,"	Nahtik u tzam *
They were told then by their younger brothers.	Chi hu r e he ch iv ih.
"Good," they said then,	Kate q'ut utz i binik,"
So they pulled out the end of their	X e' uch'ax chik k umal ki ch'ak'.
loincloths.	"Ve," x e ch'a q'ut,
	Ta x ki huruba q'ut u tzam ki took.
2740	2730
2750	2740

2712. FX has *caute*, which is repeated by VR and improbably identified as a Quiche word. This spelling suggests *Pipil quanhti* 'tree', but is probably a misreading by Scherzer. The BB, SJ, and BX texts follow the MS, which gives *cante* 'yellow tree', identified by AR as the Yucatecan name for *madre de cacao* (*Gliricidia sepium*), and by GR as *Chlorophora tinctorialis*. The Quiche cognate would be *q'an chee*, but it is obviously a borrowed word, possibly from Yucatec. The roots of the tree are

a source of yellow dye. The Yucatecan Maya use *kante* 'yellow wood' in the ritual for Kan years, which are associated with yellow and with the south.

2715. Previous translators fail to recognize the verb as *chititik* 'to strut (like a turkey)', mainly translating it 'singing' instead, apparently on the authority of FX.

2745. BB, VR, and VC read *nahlic*; SJ and BX have *nahtic*. The latter is correct.

*The Third Creation*

Instantly they just became their tails;  
 They were just transformed into spider monkeys.  
 So then they went along on the trees of the little hills  
 And big mountains and then went into the forest.  
 They screamed along  
 And swung along on the branches of the trees.  
 Thus then was the defeat of 1 Monkey  
 And 1 Howler  
 By Hunter  
 And Jaguar Deer.  
 Only by their magic  
 They did it then.  
 And then they went home  
 And said as they arrived  
 To their grandmother  
 And their mother,  
 "Oh, Grandmother, something has transformed  
 our older brothers.  
 All of a sudden they disappeared  
 As though they were just animals,"  
 They said then.  
 "If you have done something  
 To your older brothers,  
 You have laid me low;  
 You have burdened me down.  
 That is not how you should act  
 To your older brothers,  
 My Grandsons,"  
 Said the grandmother  
 To Hunter  
 And Jaguar Deer.  
 And they said to their grandmother,  
 "Don't grieve, Grandmother,  
 You will again see the faces  
 Of our older brothers when they come.  
 Actually then this trial  
 Will be for you, Grandmothers:  
 Just don't laugh at all,  
 And we'll try their luck," they said then.  
 And then they began to pipe.  
 They played "Spider Monkey Hunter."

2760

2760

Xa pu hu zu ki he chi x uxik;  
 Xa q'oy x ki vachibeh chik.  
 Kate q'ut x e be ch u vi tak chee ch'uti huyub,  
 Nima huyub, x e beek pa tak k'icheelah.  
 K e vohon chik,  
 K e zilah chik ch u q'ab tak chee.  
 Kehe q'ut ki ch'akatahik Hun Baatz',  
 Hun Ch'oven  
 K umal Hun Ah Pu,  
 X Balan Ke.  
 Xa r umal ki naval  
 Ta x ki bano.  
 Ta x e 'opon q'ut chi k ochoch  
 X e ch'a q'ut x e 'oponik  
 R uq k atit  
 R uq pu ki chuch,  
 "Ix q atit, naki la mi x ki k'ul vachih ri q atz,"\*

2770

2770

Xa rax ki vach mi x e beek  
 Kehe ri, e chikop chik,"  
 X e ch'a q'ut.  
 "Ve naki la mi x i ban  
 Chi k e, iv atz,  
 Mi x in i k'alaba,\*  
 Mi pu x in i ch'iqiba.  
 Ma ta kehe x i ban  
 Chi k e, iv atz,  
 Ix v iy,"  
 X ch'a ri, atit  
 Chi k ech Hun Ah Pu,  
 X Balan Ke.

2780

2780

X e ch'a q'ut chi r e k atit,  
 "M ix bizonik, ix q atit,  
 X ch iv il chik ki vach  
 Ri q atz x k e 'ulik.  
 Xere chi q'ut u tihovik va  
 Ch iv e, ix q atit.\*  
 La k'i m ix tzeenik  
 Qa tiha na ki q'ih," x e ch'a q'ut.\*  
 Kate puch x ki tikiba zuvanik.  
 Hun Ah Pu Q'oy x ki zuvah.\*

2790

2790

2767. FX has their faces green, and other translations are equally erratic. *Rax* also means 'sudden', as VR, AR, and BX note.

2773. See note to line 2550.

2786. See notes to lines 1954, 2338.

2788. BX have *qa* for *ki*.

2790. BB footnotes (pp. 112-3): "The *Hun Ah Pu* *Q'oy* or Hunter's Monkey is a very curious dance still in

Vis p. 30  
 Pan lar Saraguata  
 o monos aulladores  
 (Los hombres de  
 madera)

use today in Guatemala among the Indians; they perform it on certain feasts of the year, wearing very well made wooden masks representing the various personages, as well as costumes which are connected to it. Each of these dances or comedies has its own masks, costumes and music which belong to it." This is probably a different dance from that described in note to line 2877.

## XXV

And then they sang.  
 They piped,  
 They danced  
 When they took up  
 Their flutes  
 And their drums.  
 And then she sat down,  
 Their grandmother, with them.

## XXVI

Then they piped;  
 They called on the flute,  
 And in song  
 They called forth  
 The "Spider Monkey Hunter,"  
 As the tune is called.  
 And then they came back, 1 Monkey  
 And 1 Howler,  
 Dancing  
 As they came.  
 And then when the grandmother looked,  
 The grandmother saw their ugly faces,  
 Then she laughed.  
 The grandmother could not contain her laughter.  
 But they immediately left,  
 And she could no longer see their faces.  
 She made them jump up  
 And run into the forest.  
 "What are you doing,  
 Grandmother?  
 Only four times can we try it;  
 Only three times more  
 We'll call them on the flute  
 In song.  
 But really you must contain your laughter.  
 Let us try again now,"  
 Then said Hunter  
 And Jaguar Deer again.  
 Then they piped again  
 And they came back again.  
 They were dancing again  
 As they came again  
 Into the middle  
 Of the dooryard.  
 Only now it was funny what they did:  
 They just tempted  
 Their grandmother to laugh,

2833. The MS has *ququz*.

## XXV

Kate puch x e bixanik,  
 X e zuvanik,  
 X e q'ohomanik,  
 Ta 'u k'amik  
 Ri ki zu,  
 Ki q'ohom.  
 Ta x kube puch  
 Ri k atit k uq.

## XXVI

2800 Ta x e zuvanik,  
 X e zik'ix pa zu,  
 Pa bix ta  
 X u binaah  
 Ri Hun Ah Pu Q'oy  
 U bi zu.  
 Ta x e 'ok q'u 'ulok ri Hun Baatz',  
 Hun Ch'oven  
 K e xahovik  
 Ta x e 'ulik.  
 Kate puch ta x mukun ri, atit  
 Itzel ki vach x r il atit  
 Ta x tzeenik.  
 Ma vi x u kuy u tze, atit.  
 Xa q'u hu zu x e beek  
 Ma vi x il chi ki vach.  
 E yak'atik  
 X e be pa k'icheelah.  
 "Naki pa chi bano,  
 Ix q atit?  
 Xa kah mul x chi qa tiho.  
 Xa 'ox mul chik.  
 X k e qa zik'ih pa zu,  
 Pa bix.  
 K'i chi kuyu 'i tzee.  
 Qa tiha chi na,"  
 X e ch'a chik Hun Ah Pu,  
 X Balan Ke.  
 Kate x e zuvan chik  
 Ta x e 'ok chi 'ulok.  
 K e xahov chik  
 X e 'ul chik  
 Chi 'u niq'ahal  
 U va haa.  
 Xa vi q'u quz ka ki bano \*  
 Xa vi ka ki taq chiih  
 Ri k atit chi tzee.

So suddenly the grandmother laughed again.  
Really the monkeys' appearance was funny, all  
potbellied at the bottom  
With the edges of their stomachs bulging.  
Then they came up and it was then that the  
grandmother laughed hard,  
And then they went back to the mountains. 2840  
"Really, what can we do, Grandmother?  
Actually this is already the third time we've tried,"  
Said Hunter  
And Jaguar Deer.  
And they piped,  
And they came back.  
They were dancing,  
And the grandmother forcibly contained her  
laughter.  
Then they climbed up there,  
Scaling the wall. 2850  
All red was the mouth

2837. All the translators have had a good laugh here, usually over a private joke. BB, VR, SJ, and VC read *xiri ri e* and BX read *xirixic* for *xirixik*. BB, VR, and VC read *chitila he* and SJ and BX read *chitita he* where I read *chihlaxik*. *Xirixik* 'paunchy' is a common Quiche word; so is *ch'ixilik* 'bulging'. I think the MS reflects a normal inversion miscopied. I am tempted to rescan the lines:

Really a joke  
Were their monkey faces.  
Their bellies all paunchy at the bottom  
And their stomachs all bulging at the edges.  
In any case the scansion of the last two lines is compelling in Quiche and should perhaps even read:  
Chi xirixik . . . ch u xe ki pam,  
Chi ch'ixilik pu ch u chi ki q'ux.

The previous translations would occasion laughter from a Quiche grandmother:

Their monkey gestures and the thinness (?xaxirik)  
of their bellies  
And the waving (?) of their tails (*he*) (FX)  
And there was something so grotesque in their  
monkey faces with the fulness  
(?xininik) of their lower bellies  
The shaking of their tails and the flatness  
(?pu'uch'ik) of their stomachs  
(q'ux) (BB)

Indeed their monkey faces were so funny, the  
nakedness (?) of their lower limbs (?)  
The waving of their tails, the "opening  
(*chi*) of their hearts (*k'ux*)" (NP)

Truly laughable were their monkey faces with  
their big bellies,  
Their waving tails, their flat stomachs (GR)  
Because truly it was laughable to see the monkeys'  
faces, and likewise (?xere) what they  
had (?ri 'e) under their bellies  
Which was a fleshy thing (?) with an opening  
(*chi*) at the end (?k'iz) (VR)

Libah chi x tzeen chi ri k atit.  
Qitzih tzeebal ki vach ri q'oy chi xirixik xe ki pam \*

Chi chihilaxik pu ch u chi ki q'ux.  
Ta x e 'ok ulok, are q'ut k'i ch u tzech atit

Kate x e be chik pa tak huyub. 2840

"Naki pa k'i chi qa bano, ix q atit?

Xere chi va r ox mul chik x chi qa tiho,"

X ch'a ri Hun Ah Pu,

X Balan Ke.

X e zuvan q'ut

X e 'ul chik.

K e xahovik,

Xa q'u ch u kuyuka 'u tzee ri k atit.

X e 'aqan q'u 'ulok,

Ch u q'atanah tz'aq.

2850  
Kaq ruxuruh u chi;\*

Indeed laughable was the monkeys' appearance  
with the whatsis they had under their  
bellies,

And with the furious wagging of their tails  
to express (?ch'a) their feelings (SJ)

Really they were quite funny when they arrived,  
with their monkey faces, their broad (?)  
flanks (??)

Their thin (?ch'uti) tails and the hold of  
their bellies (AR)

Truly they were very funny, those monkeys, with  
their round (*xirixik*) bellies,  
The fur (?) of their breasts falling like an  
even fringe (*chitichik* or *chilichik*)  
(BX)

They were really very amusing, with their mon-  
key faces, their wide bellies,  
Their narrow tails waving spasmodically to  
express their feelings (RK)

And indeed they were funny to see as they came  
along with their monkey faces, as with  
swollen (?xininik) members (??)

And tailwagging they opened their hearts  
(WC)

In truth from laughter were the faces of the mon-  
keys with the roll of their lower bellies,  
Twitching tails, the smooth (?) breasts (VC)

It is perhaps worth mentioning that the Quiche consider  
obesity to be very funny, and have elaborated a consider-  
able vocabulary about it, much of which is not even  
shared with Cakchiquel. I would guess, in fact, that they  
find it as funny as the Germans find sex.

2851-4. Poetic scansion clarifies the first two lines  
somewhat, though *mutzumik* does not to my knowledge  
appear in Quiche outside the present context. I relate it  
to *mutzuh* 'meet'. American monkeys, of course, have no  
"snouts." With AR and RK, I read *makamoh* 'to pale'.  
The verb *hok'ih* is also unique to this occurrence, so far

And stupid their faces.  
 Bushy were their mouths;  
 Bristling were their mouths.  
 Their eyes blanched  
 As they blinked at them.  
 And when the grandmother saw them,  
 The grandmother burst into laughter,  
 And she didn't get to see their faces  
 Because of the grandmother's laughter. 2860  
 "Actually this time then, Grandmother,  
 We shall take leave of them."  
 And for the fourth time they were piped in again  
 But they didn't come back the fourth time:  
 They went into the forest.  
 Then they said to their grandmother,  
 "Now we have tried, Grandmother.  
 At first they came,  
 And we tried calling them again.  
 But don't grieve. 2870  
 We are here;  
 We, your grandsons,  
 Who only love our mother,  
 And you, Grandmother.  
 Our old brothers will be remembered.  
 So be it.  
 They will be danced masked,

as I know. The translation 'make faces' cannot possibly be grammatically tight and I therefore reject it. My own translation is a poetic guess. The reference to the comic effect of the white eyelids of certain monkeys seems unmistakable. The other versions are:

Their eyes were very red,  
 And their mouths snouted,  
 And they were pawing their faces. (FX)  
 Their big red eyes,  
 Their elongated snout,  
 And the faces of all sorts  
 That they made at each other. (BB)  
 They stared with their red eyes  
 Crouched together  
 With their long snouts  
 And made faces at each other. (NP)  
 Their red eyes sparkled.  
 They squatted down.  
 With their long snouts  
 They made faces. (GR)  
 They stretched their snouts  
 And hid them between their legs,  
 And their faces knotted and stretched,  
 Making faces. (VR)  
 With their wide crooked muzzles in their faces,  
 And their drooping lips,  
 Faces and muzzles twisted,  
 They made the most animated faces at each other. (SJ)

Tak ki vach;  
 Mutzumak ki chi;  
 Chikimal ki chi;  
 Ki vach makamo,  
 Chi ki hok'ih chi k e.  
 Ta x r il chi q'ut ri, atit  
 Kate x poq'olih chi' u tzee ri k atit  
 Ma chi q'u x il chi ki vach 2860  
 R umal u tzebal atit.  
 "Xere vi k'u va, ix q atit,  
 X k e qa pixabah ubik."  
 Ch u kah mul q'ut x e zuvax chik  
 Ma q'u x e 'ul chik ch u kah mul.  
 X e beek pa k'icheelah.  
 X e ch'a q'ut chi r e k atit,  
 "Mi q'u x qa tiho, ix q atit,  
 Mi nabe x e 'ulik,  
 Mi pu x qa tih chik ki zik'ixik.  
 Mi x bizon q'ut 2870  
 Oh q'oolik,  
 Oh iv iy.  
 Xa chi loqoh ri qa chuch,  
 Ix q atit.  
 K e nabax ri q atz.  
 Ta ch ux ok.  
 Mi x e k'ohik,\*

Very red were their eyelids,  
 Their mouths hairy.  
 Twisting their mouths and blinking,  
 Looking at them fixedly. (BX)  
 Their eyes shone with a red light;  
 They turned their faces away with wide  
 twisted mouths  
 And squeezed in lips.  
 They were very excited and frightened each  
 other with the faces they were making.  
 (RK)  
 Their eyes shone red;  
 They romped around;  
 They rubbed their muzzles,  
 And frightened by making faces. (WC)  
 Very red sparkled the eyes,  
 They wrinkled stretching their mouths  
 With grimaces their mouths their faces  
 They pursed, their snouts they stretched  
 them. (VC)

2877. One of the most popular of the dance dramas of the Quiche even now is Howler and Spider Monkeys (*Monos y Micos*). It was (around 1960) a particular specialty of Olintepeque, whose inhabitants were therefore nicknamed "Tails" (Sp. *coludos*; Quiche *he vinaq*). I saw it represented in the midst of a Dance of the Conquest at San Juan Ixcoy in 1960, and it is also danced at Momostenango and Rabinal. It is a dance drama, but has no text.

## The Third Creation

And they will be invoked,	Mi pu x e biinahik
1 Monkey	Hun Baatz',
And 1 Howler,	Hun Ch'oven
As they are called,"	K e 'uch'axik,"
Said	X e ch'a
Hunter	Ri Hun Ah Pu,
And Jaguar Deer.	X Balan Ke.
And they are called upon by the pipers	X e zik'ix q'ut r umal ri 'ah zu
And the singers,	Ah bix
The former people,	Ri 'oher vinaq.
And so call also	Are puch ch u zik'ih
The painters	Ri 'ah tz'ib.
And sculptors.	Ah k'ot.
They once became animals	Oher x e chikopirik
And turned into monkeys	E q'oy x e 'uxik
Because they just boasted	R umal xa x ki nimirizah k ib
And mistreated their younger brothers	X ki yoq' ri ki ch'ak'
According to the manifestation	Kehe ri q'alabil
Of their hearts.	Chi ki k'ux.
Thus then was their destruction	Kehe q'ut ki mayixik *
Which was when they were lost;	Ri ta x e zachik ri
1 Monkey	Hun Baatz'
And 1 Howler became animals.	Hun Ch'oven, e chikop x e 'uxik.
And so they settled	Are q'ut e r amaq'elal
And had their homes again,	Q'o k ochoch chik.
Only really they are pipers	Xa vi xere, e 'ah zu
And singers.	E 'ah bix.
And they did many more things	Nim chik x ki bano
While they remained	Ta x e q'ohayik
With their grandmother	R uq r atit
And with their mother.	R uq pu ki chuch.*

2897. It seems clear that the conception of fate here is very close to the Greek *hybris*. The specific character flaw is, however, very Mayan. The jealousy of siblings is virtually institutional in Mayan society. In Quiche it is significant that *ch'ak'imal* 'younger-brotherhood' is the word for 'jealousy', while *atz* 'older sibling' also means 'specter'.

2908. A modern Zotzil version of the Mayan origin myth makes the monkeys a central element of the first cycle of creation. It is sufficiently related to the Quiche myth to be worth quoting in Holland's (1963, pp. 71-2) paraphrase:

"This is the third world and there were two more before it. In the first, the earth was completely flat and there was no sun but only a very weak light. There were many people in that world, but they were imperfect and they didn't know how to die; that didn't please the gods and so they sent a flood to bring the world to an end. Only the priests escaped death because they were howler monkeys and spider monkeys and they climbed the highest trees to save themselves. That's why at carnival, in February, people dress up in the skins of spider monkeys

and dance, pretending to be the priests of the first world who have been transformed into people.

"When the first world was destroyed and its inhabitants were killed, another was created and again populated with people. But these were also imperfect because they didn't stay dead after they died; after three days they came back to life and went on living forever. That didn't please God either, so he decided then to destroy the world with a downpour of hot water. When the water began to fall, some people hid themselves in caves, but they all died, and that's why we often find human bones in caves. They are the remains of the inhabitants of the second world.

"After that God thought he could try again and he sent his son Jesus Christ to earth to create the third world. The first inhabitants were three Ladino couples. They were rich, and their job was to read and write. Then God thought that it was necessary that there should be someone to do the hard jobs and he created three Indian couples to serve the others. These people multiplied rapidly, and very soon filled the world with people."

XXVII

And then they began to do things  
 To reveal themselves  
 Before their grandmother  
 And before their mother.  
 First they planted the fields.  
 "We are just planting the fields,  
 Oh our Grandmother,  
 And our Mother,"  
 They said,  
 "Don't grieve.  
 We are here;  
 We are your grandchildren.  
 We are the substitutes  
 For our older brothers,"  
 Then said Hunter  
 And Jaguar Deer.  
 And then they took their axes  
 And their broad hoes  
 And their hoes and went along,  
 Each with his blowgun on his shoulder.  
 They left their house  
 And then asked their grandmother  
 To give them their food.  
 "At high noon come and give us our food,  
 Grandmother,"  
 They said.  
 "Very well, Grandsons,"  
 Said their grandmother then.  
 So then they went there  
 To work in the fields.  
 But they just stuck the hoe in the ground  
 And the hoe just worked away in the  
 ground.

XXVII

2910 Ta x ki tikiba chi q'ut ki banch  
 Ki k'utubal k ib  
 Ch u vach k atit  
 Ch u vach pu ki chuch.  
 Nabe x ki bano ri 'abix,  
 "Xa k oh abixik,  
 Ix q atit,  
 Ix pu qa chuch,"  
 X e ch'a.  
 "M ix bizonik,  
 Oh q'oolik,  
 Oh iv iy.  
 Oh ki k'exel  
 Q atz,"  
 X e ch'a q'u ri Hun Ah Pu,  
 X Balan Ke.  
 Ta x ki qam q'ut k ikah \*  
 Ki mixk'ina, ki xokem  
 X e beek  
 R uq huhun ki vub x ki teleh.  
 X e 'el chi k ochoch  
 Ta x ki pixab q'u k atit  
 Chi r e 'u yaik ki va.  
 "Chi tik'oh na q'ih chi be ya qa va,  
 Ix q atit,"  
 X e ch'a.  
 "Utz ba la, ix v iy,"  
 X ch'a q'ut ri k atit.  
 Kate q'ut x e 'opon chiri  
 K e 'abix vi.  
 Xa q i x ki ch'ikiba ri mixk'ina pa 'ulev \*  
 Xa q'u k'i chi tahin ri mixk'ina pa 'ulev. 2940

2910

2920

2930

2940

2925 ff. The agricultural implements of the 15th-century Quiche certainly included the digging stick (probably tzah 'fire-hardened stick', though it is likely that fire-hardened spears were also used); a hoe, xok; an axe, ikah; and another hoe mixk'ina. The latter word is applied to the modern broad hoe (azodón) and the axe has been replaced by the machete. I have found no trace in Quiche of the special knife used by the Zotzil for cutting corn ears.

2939. BB and SJ read pu for pa. In a Chol myth generally parallel to the story of the older and younger brothers in the Popol Vuh, there is a remarkably similar passage about the Sun Boy:

Concerning this boy who made his cornfield long ago;  
 There was this boy,

When he went in the morning to clear his corn-field,

He did not move himself, it is said.

While this boy was clearing, he would swing in his hammock.

The weeds would fall unassisted.

But the machete of the boy was thrust into the ground,

And the hatchet of the boy was on the stump.

He was swinging in the hammock,

But the weeds were falling.

When it was dark, this boy would return to his house.

When dawn came he would again go to clear his cornfield.

But when the boy arrived there at his clearing, That which he had cut down was again standing.

(Whittaker and Warkentin, 1965, pp. 35-6)

But the hoe didn't work away by itself very long,  
 For there was also an axe,  
 And they just planted it in the side of the tree  
 And the tree just cut itself.  
 Down flat,  
 Stretched out flat  
 Were all the trees  
 And bushes.  
 And working away  
 Cutting the trees  
 Was just that one axe. 2950  
 And there was the hoe breaking up huge amounts.  
 Innumerable spiny magueys from just that one  
 hoe—  
 Innumerable it broke.  
 Just little mountains  
 And great mountains it crossed.  
 And then they consulted an animal.  
 Dove was its name.  
 They sat right down  
 On a big trunk  
 And they talked, Hunter 2960  
 And Jaguar Deer.  
 "Just watch for our grandmother who is coming to  
 give us our food.  
 Call out immediately when she comes along,  
 So that we can grab the hoe  
 And the axe."  
 "All right,"  
 Said the Dove then.  
 And so it was just blowgun shooting they were  
 doing;  
 It wasn't really farming they were doing. 2970  
 And when the Dove called  
 They went quickly.  
 One grabbed the hoe  
 And one grabbed the axe.  
 They wrapped their heads up  
 And trickily scrubbed dirt on their hands,

Ma q'u k'i chi tahin ri mixk'ina ch u tukel.\*  
 Are q'u ri, ikah.  
 Xa vi chi ki ch'ikiba ch u tolok' chee  
 Xa vi ch u k'ab r ib chee.  
 Chi bek  
 Chi lahahik chi bek  
 R onohel chee  
 K'aam.  
 Kaq chakachoh chik  
 Chi q'atoh chee 2950  
 Ch u ban ri xa huna 'ikah.  
 Are q'u ri/mixk'ina/tzatz chi q'upuh.\*  
 Ma vi 'ahilan tum k'ixik k u ban ri xa hun chi  
 mixk'ina, \*  
 Ma vi 'ahilan q'upuh.\*  
 Xa ch'uti huyub, *huyub*  
 Nima huyub ka beek.\*  
 Ta x ki pixabah q'ut hun chikop  
 X Mukur u bi \*  
 X ki t'uyuba akan ok  
 Ch u vi nima kutaam. 2960  
 X e ch'a q'ut Hun Ah Pu,  
 X Balan Ke,  
 "Xa ch av il ri q atit chi petik yaol qa va,  
 Hu zu k at oq'ik ta pet ok  
 Kate q'ut chi qa chap ri mixk'ina  
 R uq ikah."  
 "Utz ba la,"  
 X ch'a q'u ri X Mukur.  
 Are q'ut xa vubanik chi ki bano.  
 Ma na qitzih abixik ta chi ki bano. 2970  
 Kate puch ch oq' ri X Mukur  
 Anim q'ut k e petik,  
 Hun chi chapo mixk'ina,  
 Hun q'ut chi chapov ri 'ikah.\*  
 Chi ki piz la ki vi  
 Xa loq' ch u baqala 'ulev p u q'ab.\*

2941. Omitted by FX. The negative has been generally ignored or at best awkwardly treated.

2952. *Q'upuh* is read 'work' by FX, 'tear out' by BB, GR, SJ, VC, and AR, 'remove' by VR, 'clear land' by BX, 'cultivate' by RK, and 'fell' by WC. The usual meaning is 'break'. The word *q'ubuh* 'dig' is dialectic in modern Quiche and may be the same.

2953. *Tum k'ixik*, the "spiny sunburst," probably a kind of maguey (*Agave* spp.), and perhaps more properly *tun*. See line 2997. Cf. also *tun ey* 'wild dahlia'. This is apparently a rare example of the suffix *-ik* in an ad-

jectival usage without stem reduplication. VC translates *tum* 'cactus leaves (*pencas*)'.

2954. BB's text has *capuh* for *cupuh*.

2955. BB has *heck* for *beek*.

2958. The mourning dove (sometimes called turtle-dove), the commonest of the wild American pigeons, probably *Zenaidura* spp. Tozzer (1941, p. 201) identifies the Yucatecan *mucuy* as *Columbigallina rufipennis*.

2974. BB has *chapón*.

2976. BB has *baquila*.

And one just sort of dirtied his face As though he were really a farmer, And then the other one pretended to load a wooden post on his head As though he were really a woodcutter. 2980	Ri hun xa kehe ch u tz'iloh u vach Kehe ri qitzih abixom, Are q'u ri hun chik xa loq' ch u puk'ih u vebal chee p u holom,*
Thus they were seen by their grandmother, And then they ate. It wasn't really farming they were doing; It was a trick so she'd come and give them their food.	Kehe vi ri qitzih q'atoh cheenel. 2980 Ta x il r umal k atit Kate q'ut k e vaik. Ma qitzih abixik chi ki bano. Xa loq' chi be ya 'ok ki va.
And then they went back to their house. "We're really tired, Oh you, our grandmothers," They said as they arrived. As a trick they rubbed And stretched 2990	Ta x e be q'ut chi k ochoch. "Qitzih mi x oh kozik, Ix q atit," K e ch'a k e 'oponik. Xa loq' chi ki kikih * Chi ki yuq puch
Their feet And their hands before their grandmother. And the next day they went back, And they returned to their cornfield. All the trees had been raised up again, And the bushes. All the <u>spiny magueys</u> had fastened themselves together again When they arrived. "Who is pulling something on us?" They said then. 3000	K aqan Ki q'ab ch u vach k atit. Ta x e be chi q'ut ch u ka q'ih * X e 'opon q'ut pa k abix. K'iz yakatahinak chik r onohel chee, K'aam. U chapom chi r ib r onohel tun k'ixik *
And those who were doing it were all the little animals And big animals: Panther, Jaguar, Deer, Rabbit, Wildcat, Coyote, Pig, Coati, The little birds And big birds. It was they who did it. 3010	Ta x e 'oponik. "A pa chi naq k oh mich'ovik?" X e ch'a q'ut. 3000 Are q'ut k e banov ri r onohel ch'uti chikop, Nima chickop, Koh, Balam, Keh, Umul,* Yak,* 'Uliv, 'Aq, Tziz, Ch'uti tz'ikin, Nima tz'ikin. Are x e banovik.

2979. BB omits *p*.2989. FX translates *kikih* 'believe'. SJ, BX, VC, and RK have 'rub' and WC 'extend', which is suitably parallel to the following verb, *yuquh* 'stretch'. The other translations omit it.2993. BB and SJ have *a* for *u*.2997. BB has *tum* for *tun*.3006. BB has *umal*. Tozzer (1941, p. 204) identifies the two varieties of Central American rabbit as the cot-tontail (*Sylvilagus floridanus yucatanicus*) and the swamp rabbit (*S. gabbi truici*). They are much alike and do not appear to be distinguished in Quiche.3007. BB, GR, SJ, and RK translate 'fox' and WC 'possum'. I have had a small wildcat identified to me as *yak*. The animal was dead and there is no possibility that it was a fox, let alone a possum. I therefore agree with FX, VR, VC, AR, and BX. See note to line 268, but see also 4766.

In just one night they did it.  
 And so then they began their farming again,  
     Only again the ground did itself,  
     And the tree cutting.  
     Then they took counsel together there among the  
         felled trees  
     And furrowed ground.  
         "Let's just watch over our cornfield,      3020  
     Whatever may be happening,  
         And then we'll really find out,"  
     They said then,  
         When they took counsel together.  
     And they went back again to the house.  
         "Someone must be pulling something over on us,  
             Grandmothers.  
     It was a great weed patch  
         And a great forest again,  
     That cornfield of ours,  
         When we got there yesterday,      3030  
             Grandmothers,"  
     They said then to their grandmother  
         And to their mother.  
         "So we are going  
             To watch over it,  
         So that they can't very well do that to us,"  
             They said.  
     And so then they got ready,  
         And so then they went back to their felled trees.  
     And there they lay in waiting  
         And they hid themselves completely away      3040  
             there.  
     Then all the little animals gathered together,  
         And each one sat down,  
     All the little animals  
         And big animals.  
     And it was the heart of the night when they came.  
         They were all talking away as they came.  
     And this was their speech: "Rise, walk, tree!  
         Rise, walk, bush!" they said as they came.

3025. BX have *x e opon chi q'u chi ha*.

3026. I agree with BX here. All the other translators read *naki r ilo* and translate clumsily 'what do you see (in that)?' Such a construal ignores the grammar.

3030. The implication appears to be that the twins went out in the morning, discovered the trick, put it right during the day, and returned home for supper with the intention of going back to watch during the night. Since it was after sundown when they reported the matter to their "grandmothers," a new day had begun, as the Maya count it; hence their arrival at the field early on the preceding morning was "yesterday".

Xa hun aqab x ki bano.  
 Kate chi q'ut x ki tikiba chik abixik  
     Xa vi x u ban chi r ib ulev  
 R uq q'atoh chee.  
     Ta x q'am chi q'u ki naoh chiri pa q'atoh chee

Pa k'upuh puch.  
     "Xa qa varah ri q abix.      3020  
     A na vi chi na ka banov lo,  
         La k'i ta chi qa riqo,"  
 X e ch'a q'ut  
     Ta x q'am ki naoh.  
 X e 'opon chi q'ut chi ha.\*  
     "Naki ri lo k oh mich'ovik, ix q atit.\*

Nima k'im chick  
     Nima k'icheelah chi puch  
 Ri q abix  
     Ta x oh opon mier, ix q atit,\*      3030  
     X e ch'a q'ut chi r e k atit  
         Chi r e pu ki chuch.  
     "X k oh be q'ut  
         X chi qa varah  
 R umal ma vi 'utz ka ban chi q e,"  
     X e ch'a.  
 Kate q'ut x e batz'onik  
     Kate q'ut ki bik chik pa ki q'atoh chee.  
 Chiri q'ut x e matzehe vi  
     E muqumuxinak chik chiri.      3040

Ta x e kuchu q'u k ib r onohel ch'uti chikop \*  
     Xa hun x ki zep vi k ib  
 R onohel ch'uti chikop,  
     Nima chikop.  
 Are puch tik'il u k'ux aqab ta x e petik.  
     (X e ch'aviheyik k onohel ta x e petik).\*  
 Are ki ch'aabal ri: "Yak lin chee,\*  
     Yak lin k'aam," x e ch'a ta x e petik.

3041. BX omit *ch'uti*.

3046. Line omitted by BB.

3047-8. FX reads:

*Yachische*  
*Yachiscaam.*

The other published texts agree with the reading given. FX's translation, however, agrees with the rest of us. The omission of aspect markers and pronouns may be a stylistic point emphasizing the magical character of the formula. There is, however, no reason to assume the words to be *Mam*, as BB does, apparently in desperation. The infinitives are *yakah* 'stand up' and *linoh* 'walk'.

They all lined up under the trees, Under the bushes.	3050	K e nebebik xe chee, Xe k'aam.	3050
Then they appeared, And then they showed their faces again, And the first ones were the panther And jaguar, And they tried to catch them But they didn't let them. Then there reappeared the deer And rabbit, And they just barely caught them by the tails And just ripped them off.	3060	Ta x e yopihik, Ta x e k'utun q'u chi ki vach. Are q'ut 'u nabe ri koh,* Balam. X r ah q'u ki chapo Ma vi x u ya r ib. Ta x yopih chik keh, Umul. Xa q'u ch u hee x ki chap vi Xa q'u x q'upuq'ub.	3060
The deer's tail was just left behind in their hands; So they took away the deer's tail And the rabbit's tail, Which fragmented their tails. But the wildcat didn't let them, Nor the coyote, Pig, Or coati. They passed on by, All the animals, Before Hunter And Jaguar Deer. And then their hearts were burning up Because of not catching any of them. And then came one more Right down the path still, Scurrying and scuttling As he came, And so then they snared him, And they snagged him in a net—the Rat.	3070	Kanah ok u hee keh pa ki q'ab. Ta x u q'am ri 'u hee keh R uq u hee umul Ri x zkatak ki hec.* Ma q'u x ki ya k ib ri yak 'Uliv, 'Aq, Tziiz. X e iq'ovik K onohel chikop	3070
And so then they seized him And they bruised him at the back of the head. They tried to strangle him. They burned his tail over the fire. So if one takes a rat's tail His tail has no hair on it. And his eyes are that way Because he was nearly strangled by the sons, Hunter And Jaguar Deer.	3080	Chi ki vach ri Hun Ah Pu X Balan Ke. Chi q'atat chi q'ut ki k'ux R umal ri ma ha bi x ki chapo. X pe q'u ri hun chik U xam be chik, Ka tzotzotik Ta x petik. Kate q'ut x ki k'ateh X ki ze q'ut pa k'at ri ch'o.*	3080
		Kate puch x ki chapo X ki yoteh puch chi r ih u vi. X r ah ki biyo. X ki poroh u hee ch u vi q'aq'. Ta x u k'aam ri 'u hee ch'o Ma ha bi r izümal u hee. Are nay pu 'u baq' u vach *	
		Ta x r ah biyik k umal q'aholab Ri Hun Ah Pu X Balan Ke.	3090

3053. BX have *q'u* for *q'ut*.3064. BX have *ri x ch'aqataq ki hee*.3080. BB and GR interpret the net (*k'at*) as a hand-kerchief (*q'uul*). In addition to *Rattus* spp., Central America has the pack rat (*Neotoma* spp.). It is not clear which animal is referred to here. The Quiche word may also apply to a mouse. Bunzel (1952, p. 429) quotes: "For our ancestors said that rats are people of another

epoch and that when God decreed that his sons should die from strong hurricanes and tempests certain people took refuge in caves under the earth. And when the hour of the tempest passed and it became calm again God decreed that all those who had dug themselves into the earth should become rats, (possums), and foxes. And so it is."

3087. BX have *u baq' vach*.

*The Third Creation*

"I should not die by you—  
This is not your office, this farming.  
You have one," so spoke the Rat.  
"Where is ours then?  
Say it at once,"  
Then said the sons to the Rat.  
"If you will let me go again,  
I have my word in my belly,  
And so then I'll tell you,  
If you give me a little something to eat,"

3100 said the Rat.

"Well then we'll give you your food;  
Say it now," he was told.

"Very well.

It is simply the one that belonged to your fathers,  
1 Hunter

And 7 Hunter by name,  
Who died in Hell.

For there are still their gaming things.  
They are laid across the top of the house:

Their rings,  
3110 Their gloves,

And their rubber ball.

Only your grandmother doesn't show them to you  
Because that was what killed your fathers."

"Do you truly know this?"

The boys said then to the Rat.

Their hearts rejoiced greatly when they heard  
news of the ball

As the Rat told it.

And then they gave the Rat his food,  
And this is what his food was:

3120 Corn,  
Squash seeds,

Chile,

Beans,

Cacao,

And chocolate.

"So this

Is what is yours.

3092. See note to line 403.

3098. Apparently a proverbial expression implying that a messenger is entitled to food. Cf. line 3295 ff. Such expressions appear to be rare in Quiche.

3108. BB omits *ri k etz'abal x e kel kanok*.

3113. BB has *rah* for *q'ut*.

3119. BB omits *q'ut*.

3122. *Zaqil* is the common expression for squash seeds and various mixed foods made from them. FX and AR translate *zaqil ik* 'chile seeds'. BB, GR, and RK have 'white chile', VR 'dry chile', SJ 'light chile pepper', BX

"Ma ta k i kamik iv umal.  
Ma vi' are i patan ri 'abixik.\*

Q'o 'iv e," x ch'a ri ri ch'o.

"A pa q'o vi q e?

Ch a biih na q'ut,"

X e ch'a q'u ri q'aholab chi r e ch'o.

"La k in i tzoqopih ta na ba la

Q'o nu tzih chi nu pam,\*

Kate q'ut ch in biih ch iv e

Chi ya ta na zqin v echa," x ch'a ri ch'o. 3100

"Kate chi qa yao av echa.

Ch a biih na," x uch'axik.

"Utz ba la.

Are ba ri r ech i qahav

Ri Hun Hun Ah Pu

Vuqub Hun Ah Pu 'u bi

Ri x e kam chi Xibalba.

Q'o q'u kan ok ri k etz'abal.\*

X e q'el kan ok ch u vi ha,

Ri ki bate,

Ki pach q'ab,

Ki kiq' puch.

Xa ma vi ka q'ut ch i vach r umal iv atit \*

R umal ri 'are x kam vi 'i qahav."

"Ma qitzih av etaam?"

X e ch'a q'u ri q'aholab chi r e ch'o.

Nim x kikot ki k'ux ta x ki tao 'u tzihel kiq'

Ta x u biih ch'o.

Ta x ki ya q'ut r echa ch'o.\*

Are q'u ri r echa ri:

3120 Ixim,

Zaqil,\*

Ik,

Kinaq',\*

Peq,

Kakav.

"Are q'ut

Av ech ri.

'seeds', and WC 'chile pods'. The scansion confirms that the squash seeds and chile are separate items, as VC recognizes.

3124. The Quiche raised several kinds of beans. The staple is a small black bean, *ben* (*Phaseolus vulgaris*). There are also the tepary bean, *kinaq'*; the Lima bean or *ixtapaacal*, *zitp kinaq'* (*P. lunatus*), which comes in highly variegated colors in Guatemala; green beans, *rax kinaq'*; another bean called *nay*; kidney beans, *kumatz*; and red and white "Lima beans," *piloy*, used for divining, as are *tz'ite* beans (note to line 560).

If anything is hidden away in the garbage And you ferret it out, It is yours too. You may eat it," The Rat was told by Hunter And Jaguar Deer. "Very well, You boys. And is there anything I am to say If your grandmother sees you?" he asked then. "Don't lose heart, We'll be there. We shall know What is to be told to our grandmother. We'll just quickly put you up in the eaves of the house, Then directly it is clear You go at once to wherever they're laid out And there we'll look at the house lashing, Only we'll be looking in our stew," They said then to the Rat, When they took counsel one night; They consulted together, Hunter And Jaguar Deer. And well along towards noon They arrived.	3130	Ve naki la q'uun chi mez K'utahinak, Av ech q'ut. Ch a k'uxu." X uch'ax q'u ri ch'o k umal Hun Ah Pu, X Balan Ke. "Utz ba la, Ix q'aholab. Naki la q'u k in vuch'ah Ve k i r il ri 'iv atit?" x ch'a q'ut. "Ma vi chi tzaq a k'ux, Oh q'oolik, K oh noohinik Q'o r uch'axik ri q atit. Xa hu zu ka qa ya 'aqqan ok xikin ha,	3130
	3140	Ta k u hoko 'apan ok, Hu zu k at opon chi ri x e q'eel vi. Chiri q'ut ka q il vi p u tum ha Xa pa qa ti ka q il vi,"*	
	3150	X e ch'a q'ut chi r e ch'o Ta x ki pixabah hun aqab X q'am ki naoh Ri Hun Ah Pu * X Balan Ke, K'i q'u tik'il q'ih X e 'oponik.	3150

3147. Quiche food preparation was richly complex. Sweet corn on the cob (*ah*) was boiled or roasted; boiled and ground, it produced *atole* (*buch*, *hoch'*, *zaq a*); parched and boiled, it was called *'ixim*; parched and ground, it made cornmeal, coarse (*mal*), medium (*qaqiza*), and fine (*tziyi*); cornmeal and water made *pinole* (*yubun*). Cornmeal was also baked into unleavened cornbread or fried into fritters. Boiled leached corn made hominy, and when ground this produced *masa* (*qor*); added to water, this made *posole*, also called *qor*. Leached corn dough was also baked into *tortillas* (*leh*), which were also fried to produce *tostadas* (also *leh*); steamed cakes of the leached dough are *tamales* (*va*), which were also made of unleached green corn (*ahel va*). The Quiche also had popcorn.

Each of the basic dishes could be further elaborated by spices and flavoring. A corn candy (*pol*, *pokool*) was made from *atole*. *Pinole* was sweetened with honey (*'ixim kab*, *yubun kab*). *Posole* was flavored with chocolate (*q'utum qor*) or green corn (*u muxil qor*). *Tortillas* were eaten with beans (*lehon u ben*) or in a *taco* called *pixtones* (*panupak leh*). Large plain tamales steamed in leaves were *tzakom va boq*; large rolled ones were *qakon va*. They were baked (*choholan va*) or made in "flutes" (*zuban*). They were also made with whole beans (*xep va*) or mashed beans (*ben va*), beans and chile (*qoyoy*),

squash (*muqum va*), or meat (*pach*).

Among the more elaborate dishes known were bean soup (*ritz*), chocolate sauce (*q'utum*), chile sauce (*q'utum ik*), chile stew (*pach kichom pa 'ik*), sweet chicken (*'ak' kohon pa kab*), and sweet pumpkin seeds (*kichon kab r uq zaqil*), all of which can be documented in the 18th century and were probably aboriginal. These notes cover only the principal elaborations of the commoner staples, but suggest the range and variety of Quiche dishes and their basic kinship with those of the rest of Middle America. The Quiche made liberal use of honey in cooking, and appear even now to prefer their chile mild.

Tozzer (1941, p. 195) identifies the Yucatecan chiles as *Capsicum annum* and *C. frutescens*. A number of squashlike plants were raised by the Quiche: the *ayote* squash, *muqun*; the cucumber or *vikoy* (*Cucurbita pepo*); the *güisquil* squash, *ch'ima* (*Chayota edulis*); the pumpkin or *chilacayote* squash, *q'oq'*; a white squash, *'ak* or *'akem*; a small crook-necked squash, *burz*; and the *melocotón* squash, *q'um*, sometimes also called *ayote* in Spanish (*?Cucumis melo*). The seeds of several squashes were eaten roasted, or ground and added to drinks (cf. Tozzer, 1941, p. 158, note 807).

3151. BB has *Hun Al Pu*.

XXVIII

But the Rat was not obvious  
 That they brought when they arrived,  
 One of them walking right into the house,  
 And one going to the eaves of the house.  
 Quickly he put the Rat up,  
 And then they asked their grandmother  
 for their dinner.  
 "Just fix our dinner;  
 We want chile sauce, ~~and a lot of it~~  
 Oh, our Grandmothers,"  
 They said then.  
 And so then she fixed their dinner.  
 One bowl of stew was placed before them.  
 Only they put one over on their grandmother  
 And their mother,  
 And they used up the water in the jug.  
 "We are really thirsty;  
 Bring us something to drink,"  
 They said then to their grandmother.  
 "Yes," she said then,  
 And she left.  
 So then they went on eating,  
 But it wasn't really that they were hungry.  
 It was just a distraction they were creating  
 While they watched the Rat in the chile sauce.  
 There was the Rat curled around the ball  
 That they had laid away at the top of the 3180  
 house,  
 While they watched it in the chile sauce.  
 So then they sent for a Mosquito.  
 The Mosquito is a bug,  
 Like a fly.  
 It came to the water,  
 And there it bored a hole in the front of the  
 grandmother's jug.  
 Just spilling the water, which came out along the  
 front of the jug.  
 She tried, but she couldn't seal up the front of  
 one jug.

3178. The MS has *pan* for *pam*.

3179. FX reads *koloh* 'save' for *k'oloh* 'round' and *ik* 'chile' for *kig* 'blood'. The second error was corrected by GR and the first by BX, SJ, AR, and RK appear to have some other verb in mind. The main longitudinal roof purlin of a house is still known as "the road of the rat" in Yucatec, Kekchi, Pokomchi, Mam, Zutuhil, and Quiche (*u be ri ch'o*) (Wauchope, 1938, p. 49). It is of interest that a cognate Chol myth has the rat climb up to cut down the bones of his captor's father (Whittaker and Warkentin, 1965, p. 50).

XXVIII

Ma k u q'alah ri ch'o  
 K u k'aam ta x e 'oponik.  
 Hun ri yakalik x ok pa ha,  
 Hun q'u x ok xikin ha.  
 Libah chi x u ya 'aqan ok ri ch'o.  
3160 Ta x ki tz'onoh q'ut ki va chi r e k atit. 3160

"Xa chi q'utu qa ti.  
 Ka qa rayih ri q'utum ik,  
 Ix q atit,"  
 X e ch'a q'ut.  
 Kate q'ut x q'ut ki ti.  
 Hun laq u vaal x tikibax chi ki vach.  
 Xa vi ki mich'ibal r e k atit  
 Ki chuch puch.  
 X ki tzahizah q'u ha pa q'eebal.  
3170 "Qitzih chaq'ih qa chi.  
 Chi q'ama q uq'iya,"  
 X e ch'a chi r e k atit.  
 "Ve," x ch'a q'ut  
 Ta x beek.  
 Are q'ut k e va kan ok  
 Ma q'u qitzih ta k e numik.  
 Xa moy vachibal x ki ban  
 Ta x k il q'ut ri ch'o ch u pam q'utum ik.\*  
 K'olon ulok ri ch'o \*  
 Chi r ih kiq' x e kel vi p u vi ha 3180

Ta x k ilo pa q'utum ik.  
 Ta x ki taq q'ut hun xaan,\*  
 Ri chikop ri xaan \*  
 Kehe ri 'uz.\*  
 X opon chi 'a  
 Are q'u x voro 'u vach q'eebal atit.\*  
 Xa yakal ha ch el ch u vach u q'eebal.  
 Ch u tiho x ma chi tz'apitah u vach q'eebal.

3182. BB has *cat* for *q'ut*.

3183. VR have *xam* but the MS has *xan*.

3184. A number of insects are grouped by the Quiche in the classes *xan*, *uz*, and *amol*. There are distinctions made: *uz kab*, a kind of honeybee; *q'eq uz* 'black fly'; *kaq uz* 'red fly'; *ch'uti uz* 'mosquito'. Precise identifications have not been made. The Quiche believe that the souls of ancestors may be embodied in flies called *natup*. There is also a horsefly called *ix qaz*, a dung fly called *ix tuxutul achaq*, and a 'trumpeter' mosquito, *ah tun*.

3186. BX have *x u voro*.

"What is our grandmother doing?  
We are beginning to gasp for water. 3190  
We are about to die of thirst!"  
They repeated to their mother.  
Then they sent her down,  
And so then the Rat was scratching away at the ball.  
It fell down from the house lashings,  
Together with the rings,  
Gloves,  
And apron.  
And so they could get going,  
And they went and hid them 3200  
On the road,  
The way to the ball court.  
And so they went back  
To their grandmother by the river.  
And their grandmother was busy  
With their mother, both mending the front of the jug.  
And so they arrived then  
And each of them had his blowgun when they got to the river,  
"What are you doing?  
Our hearts just got tired, 3210  
So here we are,"  
They said.  
"Just look at the front of my jug.  
It just won't be sealed up," said their grandmother.  
And suddenly they sealed it again  
And they each went back,  
They in front of their grandmothers.  
And thus was the disposition of the ball then.

## XXIX

So then they rejoiced  
And went to play at the ball court. 3220  
And for a long time they played by themselves.  
They swept their father's ball court.  
And when the lords of Hell heard about it,  
"Someone up there has started a game again over our heads.

3190. *Hizabah* is translated 'dry' by FX, AR, and RK, 'choke' by BB, VC, and GR, 'turn to stone (*hizabah*)' by VR, 'exhaust' by SJ, and 'go' by BX. It is omitted by WC. SJ and subsequent translations read *oh* as the polite imperative 'go', which is unlikely since the twins consistently use the familiar to their mother and grandmother. I relate it to *hizih* 'snort'. A literal translation would have to be 'we are beginning to gasp it', since

"Naki pa mi x u ban ri q atit?  
Oh, hizabah chi 'a!\* 3190  
K oh utzin r umal chaq'ih chi!"  
X e ch'a chik chi r e ki chuch.  
Ta x ki taq ubik.  
Kate q'ut x u k'aqat ula ch'o ri kiq',  
X qah ula p u tum ha  
R uq bate,  
Pach q'ab,  
Tz'um.  
X ki mahix tah q'ut \* 3200  
Kate x e be k evah  
Pa be,  
U beel hom.  
Kate q'ut x e be chik  
R uq k atit chi ya.  
Ka tahin q'u ri k atit,  
Ki chuch tz'api 'u vach q'eebal huhun.  
Kate q'ut ta x e 'oponik  
Huhun chi q'u chi vub ta x e 'oponik chi ya.  
"Naki pa mi x i bano?  
Xa mi x koz qa k'ux, 3210  
X oh petik,"  
X e ch'a.  
"Ch iv ila na 'u vach nu q'eebal.  
Ma vi ka tz'apitahik," x ch'a k atit.  
Libah chi q'ut x ki tz'apih chik  
Hunam q'ut x e pe chik,  
E nabe ch u vach k atit.\*  
Kehe k'ut u kanahik kiq' ri.

## XXIX

K e kikot chi q'ut  
X e beek e chaahel pa hom.\* 3220  
Naht q'u x e chaahik ki tukel.  
X ki mez ri hom ki qahav.  
Ta x ki ta q'u 'ulok r ahaval Xibalba.  
"A pa chi na chiri mi x u tikiba chik etz'anem pa  
qa vi.

the verb is transitive and inceptive.

3199. FX reads *mahoh* 'grab' for *mahik* 'begin'. The error has been repeated in all subsequent translations.

3217. WC (p. 193) reads this as a terse announcement of the substitution of patriarchy for matriarchy among the Quiche!

3220. FX consistently translates 'cemetery' for 'ball court'.

Aren't they ashamed  
To be stamping around up there?  
Isn't 1 Hunter dead,  
And 7 Hunter,  
For trying to boast before us?  
Then go and send them back," they repeated, 3230  
1 Death  
And 7 Death,  
And all the lords.  
"Send them down,"  
They said then  
To their messengers.  
"Tell them you have come  
To send them to talk to the lords,  
And that here  
We will play with them.  
*In seven days we'll play*  
Say the lords,  
Tell them when you get there,"  
So the messengers were told.  
And they went, and it was a great highway,  
The sons' road  
To their house,  
So they pressed on to their house,  
And just straightaway the messengers  
Arrived at their grandmothers'. 3250  
And so it was that they were playing  
When those who were the messengers of Hell got  
there.  
"Truly they must come, say the lords,"  
Then said those who were the messengers of Hell.  
And then their expected day was set  
By those who were the messengers of Hell.  
"In seven days their playing is expected,"  
Xmucane was told further.  
"Very well, they will go in that many then,

3225. BB and VR have *ma pu*; the MS has *ma pa*. VR AR, and RK ignore the negative anyway, and only BX translate the interrogative. The verb is *q'ixibeh* 'shame, affront'. The translations read:

And have no respect for us. (FX)  
And are not afraid to shake (the earth). (BB, NP, GR)  
Afronting us with that noise which reaches to  
where we are. (VR)  
And do not in the least shrink from raving at us.  
(SJ)  
And who molest us with the uproar they make.  
(AR)  
Aren't they ashamed to be making so much commotion there? (BX)

Ma pa k e q'ixibik \*  
K e nikinot ulok?  
Ma pa x e kam Hun Hun Ah Pu,  
Vuqub Hun Ah Pu  
X r ah ki nimarizah k ib chi qa vach?  
H e q'u i taqa chik," x e ch'a chik 3230  
Ri Hun Kame  
Vuqub Kame  
K onohel ahavab  
"X e taqa 'ulok,"  
X e ch'a q'ut  
Chi r e ki zamahel,  
"K ix ch'a k ix oponik,  
K e pet ok, k e ch'a ahavab,  
Varal tah  
K oh chaah vi k uq. 3240  
Vuqubix k oh etz'anik \*  
K e ch'a 'ahavab  
K ix ch'a k ix oponik,"  
X e 'u ch'ax q'ut ri zamahel.  
Ta x e pe q'ut, nima hok q'u \*  
Ki be ri q'aholab  
Chi k ochoch.  
K'a toq'ol chi k ochoch  
Xa q'u yakal ri zamahel  
X opon r uq k atit. 3250  
Are q'ut k e chaahik \*  
Ta x ul kan ok u zamahel Xibalba.  
  
"Qitzih k e petik, k e ch'a ri 'ahavab,"  
X e ch'a q'ut ri 'u zamahel Xibalba.  
Ta x ch oye q'u kan ok ki q'ih  
K umal ri 'u zamahel Xibalba.  
"Vuqubix k etzel a vachixik,"  
X uch'ax kan ok Xmucane.  
"Utz ba la, x k e be taq ok,

And disturb us with the noise they produce. (RK)  
And creating unnecessary noise. (WC)  
Aren't they ashamed to make a commotion? (VC)

3241. BB mistranslates *etz'anik* 'measure'.

3245. FX has 'a wide road', BB 'the great road which the boys had cleared', NP 'a cleared road', SJ 'along the great clearing', BX 'wide was the clearing of the road'; RK, AR, and WC copy FX; VR omits *hok* altogether; and GR copies BB. I am convinced with VC that the word is a synonym for 'road'. See lines 5179-80.

3251. FX says 'she was washing (*k e ch'ahik*)'. BB says 'they were eating (*k e 'echahik*)', which is copied by NP, GR, VR, SJ, and RK. AR and VC have 'she was eating (*k echahik*)'. I have followed BX and WC, who seem to make more sense.

Oh messengers," said the grandmother. And the messengers departed; They returned. And then the grandmother's heart was finished. "Whom shall I entrust With the calling of my grandsons? Isn't it really Hell? It is just like the coming of the messengers before When their fathers went off to die there," Said the grandmother, Weeping bitterly all alone in the house. And so then a <u>Louse</u> came down there. It itched, So then she grabbed it up, And she put it in her hand, And the Louse hopped around And walked. "You, my Grandson, Wouldn't you like it If I sent you To go along and find My grandsons at the ball court?" The Louse was asked. So it went as a courier. "A messenger has come to your grandmother To say you are to come. And in seven days they must come, Said the messenger of Hell, Your grandmother says," the Louse was told. Then he went And he went hopping along. And there was a son sitting in the road. Toad was his name, a hop toad.	3260 3270 3280 3290	Ix zamahel," x ch'a ri 'atit. X e pe q'u ri zamahel, X e tzalihik. Ta x k'iz q'ut u k'ux ri 'atit. "Naki x chi v uch'ah * Ki taqik ri v iy Ma vi qitzih ri Xibalba? Xa kehe r ulik zamahel oher Ta x e be kam ok ri ki qahav," X ch'a ri 'atit, Quz ch oq' pa ha 'u tukel.* Kate q'ut x qah ulo hun uq.* Ch u kayak.* Kate q'u x u chap aqan ok * Ta x u ya q'ut p u q'ab * Chi malämatik q'u ri 'uq' * X binik. At v iy Ch av ah tah Ka nu taqo K e be ta a taqa * Ri v iy pa hom?" X uch'ax ri 'uq'. Ta x beek taqonel. "Mi x ul zamahel r uq iv atit Ka ch'a k at oponik Vuqubix q'ut k e 'oponik Ka ch'a u zamahel Xibalba Ka ch'a 'iv atit," x uch'ax ri 'uq'. Ta x beek, Chi malämat q'ut x beek. Kubul q'u ri q'ahol pa be. Tamasolli u bii, ri x peq.*	3260 3270 3280 3290
--	------------------------------	--	------------------------------

3264. BB has x ki v uch'ah.

3270. Quz 'too much' is read *kuz* 'tender' by FX and translated 'sad' by BB, GR, and VR. SJ and subsequent translations have it right, except that WC omits it.3271. Presumably *Pediculus humanus*. Quiche distinguishes it from ticks (*zip, chut*), sand flies (*okonel q'ak*) identified as *Sarcopsylla penetrans*, and fleas or gnats (*q'ak*).3272. Omitted by FX, the line is translated 'from underneath' by BB and GR, 'from (or onto) her skirt' by the other translators except BX, who have 'onto her face'. The MS has *chucayac*, but I believe it should be *ch u k'iaq*, the common pronunciation of *k'aqih* 'itch, scratch'.3273. BB has *ka* for *q'u*.3274. BB has *x u ya q'u*.3275. The MS has *malmatib*.3280. I read *ka* for *k e*.3292. *Tamasolli* is Nahuatl for 'toad', perhaps the Central American giant toad *Bufo marinus*. This is the first unmodified Nahuatl word in the text since *Tepev*

in line 615. (Derivatively Nahuatl words occur in the intervening passage, but apparently belong to an older stratum of Mayanized names: Cipacna, Chimalmat, Xpiacoc, Xmucane, Cipacyalo.) The suggestion is strong that the little fable of the Louse (lines 3271-3430) is a later interpolation in the narrative dating after the time of the Pipil invasion in the 15th century. After this passage there is no further Nahuatl influence until the recurrence of *Tepev* in line 4715. This is after the story of the twins and at the beginning of the migration legend. The style of the louse fable is also notably at variance with that of the surrounding text. In view of its fourfold structure, there is no reason to suspect it of being post-conquest, despite its similarity to Old World folklore motifs.

In addition to *ix peq*, Quiche distinguishes a toad called *ix putz*, a *xibur gohom*, and an *uquq*. The last two may be Chichicastenango and Rabinal dialect expressions, respectively. Frogs are distinct (*tikoy, ix tutz'*).

"Where are you going?"	"A pa k at be vi?"
The Toad said then to the Louse.	X ch'a q'u ri x peq chi r e 'uq'.
"Well, my word is in my belly.	"Q'o ba nu tzih chi nu pam.
I am going to the sons,"	K in be k uq q'aholab,"
Said the Louse to the Toad.	X ch'a ri 'uq' chi r e Tamazul.
"Very well, but I see that you're not going very fast,"	"Utz ba la, ma ba k at anayik ka v ilo,"
The Louse was told then by the Toad,	X u ch'aax q'u 'uq' r umal x peq.
Don't you want me to swallow you?	Ma ch av ah ka nu biq'o?
You will see how fast I am:	Ch av il na pe k in anik va.*
We'll get there at once."	X k oh opon ch anim."
"Very well,"	"Utz ba la,"
Said the Louse to the Toad.	X ch'a ri 'uq' chi r ech x peq.
And so then when he had been licked up by the Toad,	Kate q'ut ta x riq' taxik r umal x peq
The Toad hopped	Chi beqenah q'u ri x peq.
And he started on,	Ta x beek chi
But he didn't go very fast.	Ma vi ka 'anik.
And so then it was that he in turn met a great Snake.	Kate q'ut ta x u k'ul chi q'ut hun nima kumatz.
White Life was his name.	Zaqi K'az u bii.*
"Where are you going,	"A pa k at be vi
You, Toad, my son?"	At Tamazul, q'ahol?"
The Toad was asked in turn	X uch'ax chik ri x peq
By White Life.	R umal Zaqi K'az.
"I am a messenger.	"In zamahel,
My word is in my belly,"	Q'o nu tzih chi nu pam,"
The Toad said then	X ch'a chi q'ut x peq
To the Snake.	Chi r e kumatz.
"But I see you're not going very fast,	"Ma ba k at anik ka v ilo.
While I should probably get there at once,"	In ta 'on x k in opon ch anim,"
Said the Snake then	X ch'a q'u kumatz *
To the Toad.	Chi r e x peq.
"Go ahead,"	"K at oh ok," *
He was told.	X uch'axik,
And so then he was eaten in turn,	Kate q'u x biq' chik
The Toad by the Snake.	Ri x peq r umal Zaqi K'az.
(When the snakes take their food,	T'a x u q'am ri r echa kumatz
They still swallow toads today.)	K e biq'ov x peq vakamik.
And the Snake ran	Ch an q'u ri kumatz,
As it went.	Ta x beek.
And the Snake was encountered later by Hawk,	X k'ulutah chi vi q'ut ri kumatz r umal Vak',*
A great bird.	Nima tz'ikin.
And the Snake was swallowed too	X biq' chi vi ri kumatz

3301. Perhaps *ch av ilon a pa k in anik va*.

3310. On the basis of a Cakchiquel source, AR identifies this snake as 'white armadillo' and describes it (p. 145, note 168) as "a snake of great size that makes a lot of noise in fleeing." The name corresponds to Nahuatl *Iztayol*, which is the name of several Quiche lords. See, for example, line 7542. WC reads it *zaqi q'ax* 'white

spit', and relates it to the Milky Way. The North American *Heterodon* spp. is almost entirely a toadeater (see lines 3337-8).

3321. Some transcriptions omit *q'u*, clearly legible in the MS.

3323. The MS has *o* for *ok*; BX have *ka tiho*.

3331. VR translate 'crow'. See note to line 1739.

By Hawk.  
 And so then he arrived  
     At a place above the ball court.  
 (When hawks take their food,  
     They eat snakes throughout the mountains.)  
 And when the Hawk arrived,  
     He settled himself down on top of the ring      3340  
         of the ball court,  
 And they were enjoying themselves, Hunter  
     And Jaguar Deer, playing,  
 When the Hawk arrived then,  
     When the Hawk called out then.  
 "Hawk! Hawk!"  
     Said the Hawk's cry.  
 "Who is that calling?  
     Let's get our blowguns," they said.

## XXX

And so they shot the Hawk,  
     And the pellet disappeared into his eye      3350  
 And he whirled around  
     And fell down.  
 And then they really came and grabbed him  
     And then they asked,  
 "What have you come for?"  
     They said to the Hawk.  
 "I just have my word in my belly.  
     If you cure my eye first  
 Then I will tell,"  
     Said the Hawk.      3360  
 "Very well,"  
     They said then.  
 And so then they took a little of the covering of the  
     rubber,  
     The ball.  
 They put it in the Hawk's eye.  
     Acid Gum, it was named by them.  
 And as soon as it was fixed by them  
     The Hawk's sight became sound again.  
 "Now tell,"  
     They said to the Hawk.      3370  
 And so then he vomited the great Snake.

3340. The MS has *ch'acachob*.3350. AR points out a play on words here: the pellet (*baq*) lodges in the socket (*baq'*) of his eye.3351. BB has *tzelot* for *zetzet*.3356. BX omit *e*.

3357. The literal realization of the proverbial expression is intentionally humorous. See note to line 3098.

3366. Identified by BB as the 'acid plant' (*Oxalis*

R umal Vak'.  
 Kate pu x opon  
     Ri ch u vi hom.  
 Ta x u k'am r echa ri xik  
     K e tiov kumatz pa taq huyub.  
 Ta x opon puch ri Vak'  
     X chakachob ch u vi 'u tz'utz'il hom.\*      3340  
 K e kikot q'u ri Hun Ah Pu  
     X Balan Ke, k e chaahik  
 Ta x opon q'ut ri Vak',  
     Ta x oq' q'u ri Vak',  
 "Vak'o, vak'o,"  
     X ch'a r oq'ibal Vak'o.  
 "Naki pa ri ch oq'ik?"  
     "Agui es'ay?" "Aq'i es'ay!"  
     Pe ta qa vub," x e ch'a.

## XXX

Kate puch x ki vubah ri Vak'  
     K e k'u taqal u baq vub ch u baq' u vach \*      3350  
 Chi zetet q'ut\*  
     X qah ulok.  
 Qitzih vi q'ut x be ki chapa,  
     Kate x ki tz'onoh,  
 "Hu pa 'a petik?"  
     X e ch'a chi r e Vak'.\*  
 "Q'o ba nu tzih chi nu pam.\*  
     Chi kunah ta na 'u baq' nu vach nabe  
 Kate q'ut x ch in biih,"  
     X ch'a ri Vak'.      3360  
 "Utz ba la,"  
     X e ch'a q'ut.  
 Kate x k elezah zkakin r ih kiq',  
     Ri Chaah.  
 X ki koh chi 'u vach ri Vak'.  
     Lotz Kiq' x u binaah k umal.\*  
 Libah chi q'ut x ka ch'oh k umal  
     Utz chik u mukubal ri Vak' x uxik.  
 "Ch a biih q'ut,"  
     X e ch'a chi r e Vak'.      3370  
 Kate q'ut x u xavah nima kumatz.

spp.), the Nahuatl *xocoyolli*, sometimes used to cure cataracts. AR speculates that it might be the *zapote* seed (*Lucuma* spp. or *Calocarpum* spp.), which is sometimes covered with an amber gum. 'Gum, sap, rubber, and blood' are all *kiq'* in Quiche. RK comments on the obscurity of using rubber and calling it acid; I believe the sense is etiological: this is the mythological origin of the medicine.

*The Third Creation*

"Speak then," they said to the Snake.	"Ka ch'av ok," x e ch'a chik chi r e kumatz.
"Yes," he said then,	"Ve," x ch'a chi q'ut
As he vomited up the Toad.	Ta x u xavah chi x peq.
"What is your mission?	"Naki pa q'o 'a taqikil?*
Report now,"	K at tzihon ok,"
The Toad was told in turn.	X uch'ax chi q'u ri x peq.
"My word is just in my belly," said the Toad also.	"Q'o ba nu tzih chi nu pam," x ch'a chi q'u ri x peq.
And so then he tried just a bit	Kate q'ut x u tih xa bik
But he couldn't vomit.	Ma ha bi x u xavah.
He just sort of opened his mouth;	Xa kehe ch u k'axah u chi.
He tried, but he couldn't vomit.	Ch u tih, x ma q'o vi ch u xavah.
And so then he began to be beaten by the sons.	Kate q'ut x r ah ch'ayik k umal q'aholab,*
"You are a devil," he was told.	"At q'ax tok," x uch'axik.
Then they pushed his rear with their feet;	Ta x yiq' u va r achaq chi 'aqaq.
And they pounded the bones of his rear with their feet.	X k'ah q'ut u baqil u va r achaq chi 'aqaq.*
And he tried again,	X u tih chi q'ut
But he only drooled.	Xa kehe x u chub u chi.
And so then they held the Toad's mouth open.	Kate puch x ki rech' u chi ri x peq.
It was held open by the sons.	X rech' k umal q'aholab.
They looked in his mouth	X ki tzukuh p u chi
And the Louse was just stuck	Xa q'u nak'al ri 'uq'
In front of the Toad's teeth;	Ch u va r e x peq.
It was just in his mouth then:	Xa p u chiq'o vi.
He hadn't swallowed it;	Ma na x u biq'o.
He just made like he swallowed it.	Xa kehe xa biq'.
And so the Toad was overcome then,	Kehe q'ut x ch'akatah vi ri x peq.
And it is not clear what kind of food they gave him.	Ma vi q'alah u vach r echa x ki yao.*
And since he didn't hurry,	R uq ma vi ch anik
He just became snakes' meat.	Xa 'u ch'ak kumatz x uxik.*
"Report then,"	"Ka tzihon ok,"
The Louse was also told in turn,	X uch'ax chi q'ut ri 'uq'.
And then he spoke his word:	Ta x u biih q'ut u tzih,*
"Your grandmother says, you sons:	"Ka ch'a ri 'iv atit, ix q'aholab:
Go get them.	H e taqa.
A summons came for them.	X ul taqol k e.
It came from Hell,	Ka pe chi Xibalba,
The messengers	U zamahel
Of r Death	Hun Kame
And 7 Death.	Vuqub Kame.
<i>In seven days they are to come here.</i>	Vuqubix k e 'ulik varal.
<i>We'll play ball then.</i>	K oh chaa vi.
<i>Let them bring their gaming things: the ball,</i>	Chi pe ri k etz'abal: kiq',

3375. BX omit q'o.

3383. BX omit r.

3386. BB has *chi r aqaq*. If there were a pronoun, one would expect *k*. The MS has *cu* for *q'ut*.

3398. BB has *ru* for *u*.

3400. BX omit 'u.

3403. The MS has *cu* for *q'ut*.

Rings,  
 Gloves,  
 And aprons.  
 That will liven things up here,  
 Say the lords.  
 Their word has come,  
 Says your grandmother.  
 Then you must come,  
 Says your grandmother indeed.  
 She weeps;  
 Your grandmother cries for you to come."  
 "Not really!" the sons said then to themselves  
 When they heard this.  
 They set out immediately  
 And they arrived before their grandmother.  
 They were just taking leave of their grandmother  
 And going.

3420

3430

XXXI  
 "We're going then, oh our grandmothers;  
 We're just taking leave of you.  
 And this is the sign of our word   
 That we shall leave now.  
 Each of us shall plant this cornstalk for you;  
 In the middle of our house we shall plant it then.  
 It will be the sign of our death  
 If it should dry up.  
 They must be dead,  
 You can say when it dries up.  
 And if it bears its tassel,  
 They must be alive, you can say then,  
 Oh our Grandmother,  
 And our Mother.  
 Already it has come to be the sign of our word  
 Which we leave with you," they said.  
 Then they went and Hunter planted one  
 And Jaguar Deer planted the other.  
 Right in the house it was planted then,  
 Not out in the mountains,

3440

3450

3417. BX have *k'azibah*.3420. BX omit *ri*.3422. BX omit *ri*.3427. The MS has *zu* for *zuq*.

3431. The MS may begin a new paragraph with this line but it is unclear.

3433. See note to line 2250.

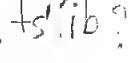
3436. FX notes (pp. 121-2): "They cast lots to see which day would be good for cutting the umbilical cord, and when the day was found they placed the cord over an ear of corn (and) with a (shell) blade that had not been

Bate,  
 Pach *q'ab*,  
 Tz'um.  
 Are chi *k'azitah u vach varal*,\*  
 K e' ch'a 'ahavab.  
 X ul ki tzih,  
 Ka ch'a ri 'iv atit \*  
 Ta x i petik,  
 Qitzih ka ch'a ri 'iv atit.\*  
 K oq'ik,  
 Ka zik'nik iv atit x i petik.  
 "Ma qitzih!" x e ch'a q'ut q'aholab chi ki k'ux  
 Ta x ki tao.  
 Hu zuq x e petik.\*  
 X e 'opon q'ut r uq ri k atit.  
 Xa 'e pixabay chi r e k atit  
 X e beck.

3420

3430

XXXI

"H o na, ix q atit,\*  
 Xa 'oh pixabay iv e.  
 Vae q'ute r etal qa tzih \*   
 X chi qa kanah na.  
 Huhun x chi qa tik na chi r e va 'ah,  
 Ch u niq'ahal q ochoch x chi qa tik vi.\*  
 Are r etal qa kamik  
 Ve chi chaq'ihik.  
 Mi pa x e kamik,  
 K ix ch'a ta chi chaq'ihik.  
 Ve q'ut ta chi pe 'u tux,  
 E pa *k'aziliq*, k ix ch'a q'ut.  
 Ix q atit,  
 Ix pu qa chuch,  
 Mi x okik q'o r etal qa tzih  
 Ka qa nahik iv uq," x e ch'a.  
 Ta x e beek hun x u tik Hun Ah Pu,  
 Hun chi q'u x tikov X Balan Ke.  
 Xa pa haa x u tik vi.  
 Ma n pa huyub tah,

3440

3450

used, they cut it and the blade was thrown in a fountain as something blessed. The ear of corn they stripped of its seeds and planted if it were time, and if not they kept it until its time and planted and cultivated it as a sacred thing; and shucked and ground they made of it the first *pap* which they gave to the child; the rest that the grain produced was for the priest, and they even kept some from that grain for the child to plant when he grew up." Girard (1952, p. 182) reports the survival of the ceremonial planting of corn in courtyards among the 20th-century Quiche.

## The Third Creation

And not in the green land:  
 Just in the dry land  
 In the middle inside their house.  
 They planted them then straightaway.  
 And then they left,  
 Each with his blowgun.  
 They went down to Hell.  
 Immediately they went down in front of the cliff.  
 They passed over also into the different river  
 canyons.  
 Then they just passed among the birds. 3460  
 These are the birds:  
 Flocking is their name.  
 Then they also passed by Pus River,  
 By Blood River,  
 Supposed to be obstacles for them  
 In the hearts of those of Hell.  
 They were not disturbed. 3470  
 They just passed along then after the blowguns,  
 And they came directly once more to the four  
 crossroads.  
 But then they knew already about the  
 roads of those of Hell:  
 The Black Road,  
 The White Road,  
 The Red Road,  
 And the Green Road.  
 And then they sent for an animal there.  
 Mosquito was his name.  
 He was the guide, they had heard.  
 They sent him on down.  
 "You bite each of them.  
 Bite first the one in the first seat, 3480  
 And finish up by biting all of them,  
 And yours it will be to suck the blood of people  
 on the road,"  
 The Mosquito was told.  
 "Very well," said the Mosquito then.  
 So he went down the Black Road  
 And stood behind  
 The dolls  
 Made of wood.  
 The first seated figures were all dressed up  
 And the first one he bit 3490  
 Didn't speak,  
 And so he bit again.

3455-6. Omitted by BX.

3459. The MS has *pan* for *pam*.

3462. An unidentified bird, possibly mythological.

Ma nay pu pa rax ulev tah.  
 Xa pa chaq'ih ulev  
 Ch u niq'ahal u pa k ochoch.  
 X chi ki tik vi kan ok.  
 Ta x e be q'ut \*  
 Huhun chi v ub chi k e.  
 X e qah chi Xibalba.  
 Libah chi x e qah ch u va kumuk.  
 X e 'iq'ov chi vi q'ut ch u pam hal ha zivan.\*

3460

Xa ch u xol tz'ikin x e 'iq'ov vi.  
 Are ri tz'ikin,  
 Molay ki bi.\*  
 X e 'iq'ov chi q'ut pa Puhi 'A,  
 Pa Kiq'i 'A,  
 Ch'akobal ta k e  
 Chi ki k'ux Xibalba.  
 Ma vi x ki yikov.  
 Xa chi r ih vub x e 'iq'ov vi.  
 X e 'el chi q'u 'apan ok pa kahib xalak'at be.

3470

Xa x k etam vi q'ut ki be Xibalba.\*  
 Q'eqa Be,  
 Zaqi Be,  
 Kaqa Be,  
 Raxa Be.  
 Chiri q'ut x ki taq vi hun chikop,  
 Xaan u bi.  
 Are qamol ki ta  
 X ki taq ubik.  
 "Huhunal k e 'a tiyo.  
 Nabe ch a tiy ri nabe kubulel, 3480  
 Ch a tzakonizah ki tiyik k onohel.  
 Xav ech vi q'ut ch a tz'ubah vi u kiq'el vinaq  
 pa be,"\*

X uch'axik ri xaan.  
 "Utz ba la," x ch'a q'u ri xaan.

Ta x ok pa Q'eqa Be

Tak'al q'u chi r ih

Ri poy

Aham chee.

Nabe kulel e kautalik

Nabe q'ut x ki tiyo

Ma vi x ch'avik.

X u tiy chi q'u

3490

3470. BX omit x.

3482. BB has *i* for *a*.

Then when he bit the second seated figure  
He didn't speak either.

And so he bit the third,  
For the third seated figure was 1 Death.  
"Ouch!"

Said each one as he was bit.  
"What?"

"Ow!" said 1 Death.  
"What, 1 Death?"

What is it?"  
"I am being bit!"

"But, ow! What is there?  
I am being bit!"

Said next the fourth seated figure.  
"What, 7 Death?"

What is it?"  
"I am being bit!"

Said the fifth seated figure in turn:  
"Ow! Ow!"

He said then.  
2 "Flying Noose!"

7 Death said to him,  
"What is it?"

"I am being bit!" he said then.  
The sixth seated figure was bit.  
"Ow!"

4 "What, Blood Chief?"  
Said Flying Noose to him,  
"What is it?"

"I am being bit!" he said in turn.  
Then the seventh seated figure was bit.  
"Ow!" he said then.

5 "What, Pus Maker?"  
Said Blood Chief to him,  
"What is it?"

"I am being bit!" he said then.  
Then the eighth seated figure was bit in turn.  
"Ow!" he said then.

6 "What, Bile Maker?"  
Then said Pus Maker to him,

3493. The MS has *chi* for *chik*. The entire passage which follows is troublesome on several counts. The MS is garbled, the scansion is consequently irregular, the text is inaccurate and self-contradictory, and the gods don't add up. Fumbling attempts to correct the text have not in fact helped. Part of the problem is that the narrator changes his mind: at the outset, Mosquito is doing the biting. In line 3498 the verb shifts to the passive, where it remains for the rest of the passage, after which we are told that Mosquito wasn't biting after all.

3497. VR read the exclamation as *ahi*, as in subse-

3500 Ta x u tiy chik u kaab kulel,\*  
Ma chi vi x ch'avik.  
X u tiy chi q'u r ox  
Q'a chi r ox kulel q'o vi Hun Kame.  
"Aqil!"\*

X ch'a q'ut hun ta x tiyik.\*  
"Naki?"\*

"Ahi!" x ch'a Hun Kame.  
"Naki, Hun Kame?"

Naki la?"  
"Mi x i tiyovik!"\*  
"Xa ahi! Naki chila?"\*  
Mi x i tiyovik!"

X ch'a chik u kah kulel.  
"Naki, Vuqub Kame?"

Naki la?"  
"Mi x i tiyovik!"

X ch'a chi r o kulel.  
"Ahi! Ahi!"

X ch'a na.  
"Xik'iri Pat,"  
X ch'a Vuqub Kame chi r e,  
"Naki la?"

"Mi x i tiyovik!" x ch'a chik.  
X tiyik u vaqaq kulel.  
"Ahi!"

"Naki, Kuchuma Kiq'?"  
X ch'a Xik'iri Pat chi r e,  
"Naki la?"

"Mi x i tiyovik!" x ch'a chik.  
Ta x tiy u vuq kulel.  
"Ahi!" x ch'a chik.

"Naki, Ahal Puh?"  
X ch'a Kuchuma Kiq' chi r e,  
"Naki la?"

"Mi x i tiyovik!" x ch'a chik.  
Ta x tiy u vahxaq kulel.  
"Ahi!" x ch'a chik.

"Naki, Ahal Q'ana?"

X ch'a chik Ahal Puh chi r e,\*

3520 quent occurrences.

3498. SJ displaces *hun ta x tiyik* to the end of line 3502.

3499. Previous texts omit *naki* here.

3503. BB and VR add *x ch'a Vuqub Kame* to this line. I read *in* for *i* throughout the passage.

3504. BB and VR "correct" the text to read *xahi naki chi na x ch'a Hun Kame*. SJ, BX, and AR note the original text, which is followed here.

3532. The MS has *chi* for *chik*.

## The Third Creation

7	“What is it?” “I am being bit!” he said then. Then the ninth seated figure was bit. “Ow!” he said.	“Naki la?” “Mi x i tiyovik!” x ch'a chik.* Ta x tiy chik u beleh kulel. “Ahi!” x ch'a.
8	“What, Bone Staff?” Said Bile Maker to him, “What is it?” “I am being bit!” he said then. Then was bit the tenth seated figure. “Ow!”	“Naki, Chamiya Baq?” X ch'a 'Ahal Q'ana chi r e, “Naki la?” “Mi x i tiyovik!” x ch'a chik. Ta x tiy chik u lahuh kubulel. “Ahi!”
9	“What, <u>Skull Staff</u> ?” Said Bone Staff, “What is it?” “I am being bit!” he said then. Then was bit the eleventh seated figure. “Ow!” he said in turn.	“Naki, Chamiya Holom?” X ch'a Chamiya Baq, “Naki la?” “Mi x i tiyovik!” x ch'a chik. Ta x tiy chik u hu lahuh kulel.* “Ahi!” x ch'a chik.
10	“What, ( <u>Hawk</u> )?” Said <u>Skull Staff</u> to him in turn, “What is it?” “I am being bit!” he said in turn. Then was bit the twelfth seated figure in turn. “Ow!” he said in turn.	“Naki, (Xik')?”* X ch'a chik Chamiya Holom chi r e, “Naki la?” “Mi x i tiyovik!” x ch'a chik. Ta x tiy chik u kaab lahuh kulel. “Ahi!” x ch'a chik.
11	“What, <u>Snare</u> ?” (Hawk) said to him in turn, “What is it?” “I am being bit!” he said in turn. Then was bit the thirteenth seated figure. “Ow!”	“Naki, Patan?” X ch'a chik (Xik') chi r e,* “Naki la?” “Mi x i tiyovik!” x ch'a chik. Ta x tiy chik r ox lahuh kulel. “Ahi!”
12	“What, <u>Bloody Teeth</u> ?” Said Snare to him, “What is it?” “I am being bit!” he said in turn. Then was bit the fourteenth seated figure. “Ow!”	“Naki, Kiq' r E,”* X ch'a Patan chi r ech, “Naki la?” “Mi x i tiyovik!” x ch'a chik.* Ta x tiy chik u kah lahuh kulel. “Ahi!”
13	“What, <u>Bloody Claws</u> ?” Said Bloody Teeth to him in turn, “What is it?” “I am being bit!” he said then. And thus were named their names, Which they named. All of them revealed their faces to each other And named their names, Each one being denuded by the telling,	“Naki, Kiq' r Ix K'aq?”* X ch'a chik Kiq' r E chi r ech. “Naki la?” “Mi x i tiyovik!” x ch'a chik. Kehe q'ut u biixik ki bi Ri x ki biih. K onohel chi k ibil k ib x ki k'ut u vach X ki biih ki bi. Huhun chi holoman u biixik k umal.*

3534. The MS has *ch'a* for *x ch'a*.3547. The MS has *lah* for *lahuh*.3549. I have supplied *Xik'*, which the MS omits.3552. BX have *chi* for *chik*.3556. I have supplied *Xik'*, which the MS omits.3561-2. This has been misread *Kiq' Xik' ch'a* rather than *Kiq' r E x ch'a*. The same demon (*kokre'*) invaded

a house in Chichicastenango in the 1930's (Schultze-Jena, 1933, pp. 278-9).

3564. BX have *chi* for *chik*.

3567-70. The MS inverts the first two of these lines with the last two, badly garbling the conclusion of the passage.

3575. *Holoman* is treated as a proper name by FX

The name of each thus being named by the one seated next to him.	Are chi biin u bi hun ri kubul ch u xukut.
There wasn't one whose name they left out. They all finished naming their names.	Ma ha bi hun ok x ki zach u bi. K'iz ki biih ki bi k onohel.
Then they were pricked by a hair from the front of Hunter's leg, Which he had plucked out. 3580	Ta x e tiy r umal r izumal u vach
It wasn't really the Mosquito who was biting them. He went to listen to all their names	U ch'ek Hun Ah Pu x u mich' ubik.* 3580 Ma na qitzih xaan ri x e tiyovik.
For Hunter And Jaguar Deer.	X be tao ki bi k onohel
And so then they went on And then they arrived	R umal Hun Ah Pu
Wherever it was Hell was.	X Balan Ke.
"Greet the lords," they said. "Who are seated," said <u>one tempter</u> . 3590	Kate q'ut ta x e beek Ta x e 'opon puch
"Those are not lords there; They are just dolls carved of wood there,"	Chila 'e q'o vi Xibalba.
They said when they arrived. And so that was when they made their greetings:	"Chi q'ihila 'ahav," x ch'a. "Ri kubulik," x ch'a hun tak chinel.
"Hail to 1 Death, Hail to 7 Death, Hail to Flying Noose, Hail to Blood Chief, Hail to Pus Maker, Hail to Bile Maker, Hail to Bone Staff, Hail to Skull Staff, Hail to Hawk, Hail to Snare, Hail to Bloody Teeth, Hail to Bloody Claws," 3600	"Ma vi 'are 'ahav ri, Xa moy aham chee ri," X e ch'a ta x e 'oponik. Kate q'ut ta x e q'alahinik.* "Q'ala ta Hun Kame!"
They said, When they arrived. And all of their face was finished.	Q'ala ta Vuqub Kame! Q'ala ta Xik'iri Pat!*
They named all their names. 3610	Q'ala ta Kuchuma Kiq'! Q'ala ta 'Ahal Puh!
There was not one Whose name they forgot.	Q'ala ta 'Ahal Q'ana! Q'ala ta Chamiya Baq Q'ala ta Chamiya Holom Q'ala ta Xik',* Q'ala ta Patan, Q'ala ta Kiq' r E, Q'ala ta Kiq' r Ix K'aq," X e ch'a, Ta x e 'oponik. R onohel x k'iz q'ut u vach.
	X ki biih u bi r onohel. Ma ha bi hun X ki zach u bii.

translated 'commander' by BB, GR, SJ, AR, and RK, and omitted by BX. WC has 'surrendering'. The majority opinion relates the word to *holom* 'head'. I prefer to see it as an inflected form of *holoh* 'denude', which expressed the Quiche attitude toward such self-revelation.

3580. FX omits *ch'ek* 'knee, leg'.

3594. The MS has *calainic*.

3595 ff. The four lists of the lords of Hell disagree (lines 1777 ff., 1925 ff., 3496 ff. and the present one). Flying Noose and Blood Chief are demoted from Nos. 3 and 4 to Nos. 7 and 8 between the first two lists, though

they are reinstated in the last two. Filth Maker and Wound Maker are replaced in the last two lists by Bloody Teeth and Bloody Claws, who also follow Hawk and Snare instead of preceding them.

3597. SJ misprints *xiquiritap*.

3603. BB's text has *cala ta quic xic*; VR agrees. SJ correctly reads *cala ta cala xic*, although he agrees with BB's correction. BX have *cala ta xic*. BB's proposed correction 'blood hawk (*kiq' xik'*)' rests on a misreading of lines 3561-2.

For what was wanted of them Was that they forgot their names. "Sit down there," They were told then. They wanted them on the bench, But they didn't want it. "That is not our bench there; That bench is just heated rocks,"	3620	Are ta x ahavax chi k ech Ma ta x kanay u bii k umal. "K ix ku 'ulok," X e 'uch'ax q'ut. X e r ah ok ch u vi tem Ma q'u x k ah. "Ma vi 'are qa tem ri, Xa chohim abah ri tem,"	3620
Said Hunter And Jaguar Deer, and they were not defeated. "Very well, just go on in the house," They were told. And so that was when they went into the House of Darkness, And they were not defeated there.		X e ch'a Hun Ah Pu X Balan Ke, ma vi x e ch'akatahik. "Utz ba la, xa ba h ix pa ha," X e 'uch'axik. Kate q'ut ta x e 'ok pa Q'equma Ha	
This was the first trial of Hell That they came to. And they promised to begin their punishment again then, Those of Hell, in their hearts.	3630	Ma vi x e ch'akatahik chiri. Are nabe u tihobal Xibalba Ri x e 'ok vi. Ke chi q'u 'u tikarik	
First they went to the House of Darkness, And so then they came to be given a torch. It was burning When it arrived, With a cigar for each of them From the messenger of 1 Death. "These are your torches, Says the lord. They must come and give back the torches in the morning, Together with the cigars.	3640	Ki ch'akatahik ta chik chi ki k'ux Xibalba. 3630 Nabe x e 'ok pa Q'equma Ha Kate q'ut x be ya ok chi chah. Ka tilovik Ta x oponik R uq huhun ki zik' R umal u zamahel Hun Kame. "Vae ki chah e' Ka ch'a 'ahav Ch ul ki ya chik ri chah zaqarik *	
They must come back whole, The lord says," The messenger said when he came. "Very well," they said then. But they didn't light the torch. Just a red substitute was put up. It was a <u>parrot's tail</u> , And it looked like a torch to the guards. And then for their cigars, They just put a <u>fire bug</u> on the ends of their cigars. One whole night they kept them lit.	3650	R uq ri zik'. 3640 Ch ul ki moloba.* Ka ch'a 'ahav," X ch'a zamahel ta x oponik "Utz ba la," x e ch'a q'ut, Ma q'u x ki tzih ri chah.* Xa kaqah u k'ex vach x okik. Are 'u he <u>kajix</u> . <i>Guacamaya</i> Kehe ri chah x k ilo varanel. Are chi q'u ri zik', Xa q'aq'a chikop x ki koho ch u vi zik'.* 3650	
		Hun aqab chi yokovik k umal.*	

3639. VR read *ch'ul* 'butts'.

3641. All the translations agree here but I am uncertain. The reading seems to rest on *moloba*(1) 'collection, assemblage', thus the line literally reads 'their wholeness must come', which is awkward, to say the least.

3645. VR read 'but they changed the nature of the

pitch pine soaking it in red water', which is at least imaginative.

3650. The BX text has *q'eqa* for *q'aq'a*. Presumably a firefly of the families Lampyridae or Elateridae.

3651. FX omits *yokovik*. BB translates 'guarded', GR and BX 'shone', VR 'stayed awake', SJ 'mocked', AR and WC 'considered defeated'.

"We have beaten them," said the guards.  
But the torches weren't finished at all;  
It just looked like it.  
And the cigars:  
There was nothing at all burning on them.  
It just looked like it.  
They went and gave them back to the lords.  
"Who are they?  
Where did they come from?  
Who sired them  
And bore them?  
Our hearts are sorely troubled,  
Because it is not good what they are doing to us.  
Different is their appearance,  
And different too is their essence,"  
They said to each other.  
Then they sent for all the lords.  
"Let's go play then, you boys," they were told.  
And so they were asked  
By 1 Death  
And 7 Death,  
"Where did you come from then?  
Tell us, you boys," Hell said to them then.  
"We must have come from someplace;  
We don't know,"  
Was all they said,  
And they didn't tell.  
"Very well, let's just go play ball then,  
You sons," Hell said to them.  
"Good,"  
They said.  
"Here then, we'll put out this ball of ours,"  
Hell said.  
"Oh, no. Here, we'll put ours out,"  
Said the sons.

3657. FX omits.  
3666. Omitted in VR's translation.  
3667. The MS omits *chi* and for some reason BB omits *ch'a*.  
3669. Properly *oh oh* 'let us go', or 'we go'.  
3674. BB has *q'u* for *q'ut*.  
3679-80. Omitted by FX. The MS has *co* for *q'u*.  
3683. The MS has *re* for *are*.  
Sahagún's description of the Aztec ball game helps, as AR notes (pp. 151-2, note 180), to illuminate the following passage. ". . . At other times (the Lord) played ball to amuse himself and for this purpose they had their rubber balls laid aside. These balls were the size of large bowling balls. They were solid, of a certain resin or gum which is called *illi* which is very light and bounces like

"Mi x e qa ch'ako," x e ch'a varanel.  
Ma q'u ha bi x k'iz ri chah,  
Xa vi xe re 'u vach.  
Are q'u ri zik'  
Ma ha bi naki la x ki tzih chi r e.  
Xa vi xe re 'u vach.\*  
X be ya 'ok k uq ahavab.  
"Naki pa k e 'uxik?  
A pa x e pe vi?  
A chi nak x e q'aholanik,  
X e 'alanik?  
Qitzih q'aq'atat qa k'ux  
R umal ma 'utz ka ki bano chi q e.  
Halan ki vach,  
Halan nay puch ki q'ohayik,"\*  
X e (ch'a) chi k ibil k ib.\*  
Ta x e taqon q'ut k onohel ahavab,  
"Oh o chaah ok, ix q'aholab," x e 'uch'axik,\*  
Ta x e tz'onox q'ut  
R umal Hun Kame  
Vuqub Kame,  
"A pa k'i x ix pe vi?  
Chi biih tah, ix q'aholab," x ch'a q'ut Xibalba chi k e.\*  
"A la ba x oh pe vi lo,  
Ma vi q etaam,"  
Xa x e ch'a,  
Ma vi x ki biih.  
"Utz ba la, xa ka be q'u qa chaah,\*  
Ix q'aholab," x e ch'a Xibalba chi k e. 3680  
"Utz,"  
X e ch'a.  
"Are ba chi qa koh ri va qa kiq',"\*  
X e ch'a Xibalba.  
"Ma tah, are ta chi koh va q e,"  
X e ch'a q'aholab.

an inflated ball. And he also brought with him good ball players who played in his presence, with other leading men in opposition, and they won gold and jade and gold and turquoise beads and slaves and rich mantles and rich kilts and cornfields and houses, etc. . . . in the middle of the court was a line made especially for the game; and in the middle of the walls, halfway down the playing stretch, were two stones like millstones perforated in the middle, facing each other, and they each had holes wide enough that the ball could fit into each of them. And whoever placed the ball there won the game. They did not play with their hands but hit the ball with their flanks. For playing they wore gloves on their hands and a leather apron on their flanks to hit the ball."

"Not at all. Here, we'll put ours out,"  
Said Hell again.

"Very well,"  
Said the sons.

"Yes, now something for a marker,"  
Said Hell.

(.....)

"No, it's not. It's just a skull, we repeat,"  
Said the sons.

"Not at all,"  
Said Hell.

"Very well,"  
Said Hunter.

Then it was thrown down by Hell.

The ball stopped before Hunter's ring, 3700  
And while Hell watched

The white knife came from inside the ball.  
It clanged.

It came twisting before the whole floor of the  
court.

"What is this?" said Hunter  
And Jaguar Deer.

"You just wanted  
Our death!

Didn't your summons come to us?  
And didn't your messengers come?

Really, have mercy on us!  
We'll just leave,"

The sons said to them.  
For that was what they wanted for the sons:  
Suddenly to die from just this,

And be defeated by the knives.

3690. There seem to be from two to six lines missing here, initiating the dispute over the marker for the dividing line. It is instructive that this seems to have been negotiable, rather than a permanent feature of the court. (Cf. note to line 3683.)

3691. FX reads *hu ch'il* 'fire worm'. BB, GR, SJ, and AR agree. VR, BX, and WC have 'a little while'. *Huch'* has the specific meaning of a 'dividing line'.

3693. FX reads *holcm koh* 'lion skull' and BB, GR, AR, BX, and WC agree. VR have 'just mixing together'.

3697-8. The omission of Jaguar Deer here may be considered evidence that the direct-discourse markers are purposely versified rather than standing outside the verse. It is difficult to find unambiguous tests of this.

3699 ff. VR have *ta ix ix zak*; BX read *ta x tzak*; BB and SJ follow the MS: *tz xxac*. The verb is *tzaqah* 'throw, drop'. VR translate this and the next few lines:

Then they knocked down the lance placed before  
Hunter

"Ma ha bi, are chi qa koh va q e,"  
X e ch'a chik Xibalba.

"Utz ba la,"  
X e ch'a q'aholab.\*

"He ba la xa huch'il,"\*

X e ch'a Xibalba.

(.....)

"Ma ba la, xa holom k oh ch'a chik,"\* 73  
X e ch'a q'aholab.

"Ma ha bi,"  
X e ch'a Xibalba.

"Utz ba la,"\* 97  
X ch'a Hun Ah Pu.

Ta x *tzaq q'u 'ulok r umal* Xibalba,\*

Kiq' u *taqal ch u vach u bate* Hun Ah Pu.\* 3700

Kate puch ta x k il Xibalba

Ri *zaqi tok ta x el ch u pan ri kiq'*.\*

Chi *tzinik*.\*

X be he ch u vach tak ulev ri chaa.

"Naki pa la?" x ch'a ri Hun Ah Pu  
X Balan Ke.

"Xa kamik

K iv ah chi q ech.

Ma ta x oh be 'i *taqa?*

Ma ta pu x be 'i *zamahel?*\* 3710

Qitzih *toq'ob qa vach!*

Xa k oh beek,"

X e ch'a q'aholab chi k e.

Are ta q'u x *ahavax chi k e q'aholab*

Hu zu ta x kam ri chiri

Chi *cha*x e ch'akatah tah.

Being wounded by those of Hell;  
Immediately those of Hell saw the white flint of  
the point of the lance  
As blood spurted out  
And ran over the ground where they were playing.

This is so pretty that it seems a pity it's wrong. I cannot  
divine where it all comes from.

3700. The Scherzer edition of FX misprints *bote* for  
*bate*.

3702. BB translates *zaqi tok* 'the stroke'. It is literally  
'white knife' and is specifically the sacrificial knife. In  
Yucatan the flint knife of sacrifice was wrapped in a  
white cloth (Tozzer, 1941, p. 119).

3703. Omitted by FX. BB has 'launching itself',  
which is copied by GR. BX have 'sounding'. SJ reads  
*tz'ininik* 'silence'. I agree with WC.

3710. The reference appears to be to the sacred duty  
of hospitality.

But it was not so.	Ma vi kehe
Instead Hell was defeated by the sons.	Xa Xibalba x e ch'akatah chik k umal q'aholab.
"Don't go off,	"Ma ba k ix beek,
You sons.	Ix q'aholab,
Let's play on.	K oh chaah na
Only we'll put out yours,"	Xa 'are ka qa koho ri 'iv ech,"
The sons were told then.	X uch'ax q'ut q'aholab.
"Very well," they replied.	"Utz ba la," x e ch'a q'ut.*
So they brought out their own ball,	Are q'u x ok ri ki kiq'.
And then they threw the ball.	Ta x qah q'u chaah.*
And that was when they were choosing	Kate q'ut ta x k ichoy *
Their prizes.	Ki ch'akon,
"What will we win?"	"Naki pa chi qa ch'ako?"*
Said those of Hell.	X e ch'a Xibalba.
"Well then, you choose it,"	"He na k i k'ut,"*
Was all the sons said.	Xa x e ch'a q'aholab.
"Our prize is just to select four <u>pots</u> of flowers,"	"Xa qa ch'a k'aqah kah zel kotz'ih,"*
Said those of Hell.	X e ch'a Xibalba.
"Very well, what kind of flowers?"	Utz ba la, naki pa chi kotz'ih?*
Said the sons to those of Hell.	X e ch'a q'aholab chi k e Xibalba.
"One bunch of <u>red</u> bells,	"Hu tik'ab kaqa mu chit,"*
One bunch of <u>white</u> bells,	Hu tik'ab zaq'i mu chit,
One bunch of <u>yellow</u> bells,	Hu tik'ab q'an'a mu chit,*
And one bunch of <u>the big</u> ones,"	Hu tik'ab q'u ri nimaq,"*
Said those of Hell.	X e ch'a Xibalba.
"Very well," said the sons then.	"Utz ba la," x e ch'a q'ut q'aholab.
And when they threw it into play, their strength	Ta x qah q'ut chi cha, hunam ki chuq'ab,*
was equal,	
And the boys made many plays.	Tzatz pu ki cha ri q'aholab,*
And their hearts were just very happy.	Xa q'u k'i r utz ki k'ux.
Then the boys allowed themselves to be beaten,	Ta x ki ya k ib chi ch'akatahik ri q'aholab.*
And those of Hell rejoiced	K e kikot q'ut ri Xibalba
When they won.	Ta x e ch'a ch'akatahik.
"We have done well.	"Utz mi x qa bano,
We have beaten them first off,"	Nabe mi x e qa ch'ako."*

3724. Line missing from the BX text.

3726. 'Then the ball game ended' according to FX and others, but it continues in line 3743.

3727. Omitted by FX. Read as *x k'ichol* 'they counted' by BB, GR, and SJ. VR translate 'when their intentions were frustrated'. AR and RK have 'outraged at their defeat'. I have followed BX and the MS.3729. FX reads *chakoh* 'defeat'. BX and WC translated 'prize'.3731. Omitted by FX and VR. Read *oh e na k'i q'ut* 'let them go at once' by BB, GR, and SJ. AR and RK have 'go and bring'. I have followed BX and the MS.3733. AR reads *kah* 'early' into this but that is one *kah* too many, and leaves no verb. RK follows him. I think the line should perhaps read *xa qa ch'ak k'aqah kah zel kotz'ih*.3737. FX, BB, and SJ read *muchih*; VR and BX havemuchit. Both forms occur in modern Quiche as the name of the Nahuatl *chipillin* (*Crotalaria* spp.). It is cooked and eaten as "greens". WC calls it a kind of tropical broom.3739. FX reads *zana* for *q'an'a*, probably a misreading on Scherzer's part.3740. FX, BB, VR, SJ, and AR read *ka* for *q'u*. GR translates *kari nimaq* 'great fish'.3743. FX reads *ha* 'house' for *cha* 'play'. BB, GR, and SJ read *ch'a* 'knife'. VR read *chak* 'win, beat'. AR and RK read *ch'a* 'speak'.3744. FX, GR, and SJ read *ch'a* 'knife' for *cha* 'play'. BB reads *chah* 'guard'. VR omit the line. AR and RK read *ch'a* 'speak'.3746. FX reads *ch'a ka tahik* 'put them in the knives', but *-ik* is an intransitive suffix.3750. The BX text misprints *ohako* for *ch'ako*.

Said those of Hell.

And then, "Where can they go to get the flowers?"  
They said in their hearts.

"Really, when night comes,  
Give us our flowers,  
And our prizes,"

The boys were told, Hunter  
And Jaguar Deer, by those of Hell. *bret?*

"Very well, and we'll play tonight too,"

They said when they took their leave. 3760  
And so it was then that the sons went back to Knife

House,

The second trial of Hell.  
And that was again when they were supposed  
To be all chopped up by knives,  
And quickly then, in their hearts,  
They would be dead, in their hearts, but they  
didn't die.

Then they spoke to the knives;

Then they advised them,  
"What is yours is all the flesh of animals,"  
They said to the knives.

And they didn't move further,  
But each one dropped his point,  
All of

The knives.

And there they stayed then in the Knife House for  
the night.

Then they called all the ants:

"Knife Ants,  
Driver Ants,  
Come now.

We want you all to go  
To bring us all the flower blossoms,  
The lords' prize."

"Very well,"

They said then.

3753. AR reads this as *chakeh* 'cut flowers', but this is not textual and violates the poetry. AR does not apply his reading to the same word in adjacent contexts, e.g., line 3730.

3755. BX omit *ri*.

3759. Perhaps an allusion to the little "game" in the garden, as GR implies.

3764. *Cha* is a common variant of *ch'ab* 'knife'.

3772. A difficult line:

But all of them remained still (FX, AR)  
And all lowered their weapons (BB)  
And all the obsidian knives lay down (NP)  
All the knives lay down (GR)  
As though they were all one, all of the guardians  
(VR)

X e ch'a Xibalba.

"A pa x chi be ki q'ama vi ri kotz'ih?"

X e ch'a chi ki k'ux.\*

"Qitzih ta 'aqab

Chi ya ri qa kotz'ih,\*

Qa ch'akom puch,"

X e 'uch'ax puch q'aholab Hun Ah Pu

X Balan Ke r umal Xibalba.

"Utz ba la, 'aqab chi q'ut k oh chaahik,"\*

X e ch'a q'ut ta x e pixaban k ib. 3760  
Kate chi q'ut ta x e 'ok chi q'aholab pa Chayim Ha,

U kaab tihobal Xibalba.

Are ta q'ut x ahavax chik

X e q'ataq'ox tah r umal cha.\*

Ch anim tah chi ki k'ux

X e kam tah chi ki k'ux, ma q'u k e kamik.

Ta x e ch'a chi r e ch'a

Ta x ki pixabah,

"Are 'iv e ri r onohel u tiyohil chikop,"

X e ch'a chi r e cha.

Ma q'u x e zilab chik.\*

Xa hun q'ah chi vi

Cha

R onohel.

Are q'ut e q'o chi chiri pa Chayim Ha ch aqab,\*

Ta x ki zik'ih r onohel zanik,

"Chay zanik,

Ch'eken zanik,\*

K ix pet ok,

K ix oh 'iv onohel \*

Oh i q'ama r onohel u vach kotz'ih,\*

Ki ch'akon ahavab."

"Utz ba la,"

X e ch'a q'ut.

3770

3780

But one of the knives fell on its point (SJ)

But all the knives remained stacked up in one  
place (BX, WC)

All the knives were quiet (RK)

Only as one they bowed, the knives all (VC)

I can't parse any of these suggestions and therefore add  
one of my own, but the line is indeed obscure. The FX-  
AR-RK translation fits the poetry very well but I can't  
see it in the Quiche.

3775. BX omit *chi*.

3778. FX has 'thigh ants'; BB and others say  
'zompopo'. BX read the text as *ch'ek'e*.

3780. Possibly this should read *k ix oh ok*.

3781. BX have *chi* for *oh i*.

And so the ants went. They all brought the flowers from the garden Of 1 Death And 7 Death. For already the day before they had given their instructions To the guards of the flowers, those of Hell, 3790	Ta x e be q'u ri zanik, K onohel e q'amol kotz'ih u tikon Hun Kame Vuqub Kame. Mier ok q'ut chi ki pixabah
"You just watch our flowers. Don't let them be stolen, Because we beat the sons, And where can they possibly go now for our prize from them? Don't sleep at all for one night." "Very well," they said then. But the guards of the garden didn't hear it. They burst their lungs in vain On the branches of the trees And vines, 3800	Chahal ki kotz'ih ri Xibalba, 3790 "La k'i ch iv ila qa kotz'ih. M i ya chi eleq'axik R umal ri mi x e qa ch'ako ri q'aholab. A na vi x pe vi ri lo qa ch'akon k umal?
Crawling along there And really just repeating their songs. "To-whit! To-whit!" Said the one When he called. "To-whoo! To-whoo!" Said the other, When he called, the Screech Owl by name. 3810	Ma ha bi chi varah hun aqab," "Utz ba la," x e ch'a q'ut. Ma q'u x ki na ri chahal tikon. Xa loq' chi ki <u>raquh</u> ki chii * Ch u q'ab tak chee
The two of them were The guards of the garden, The garden of 1 Death And 7 Death. But they didn't hear The ants stealing their trust, Rolling And tumbling, Carrying off the flowers Which had come to be cut down there: 3820	Tikon puch K e be chakala chiri Xa vi xere chi ki ch'abeh ri ki bix, <u>Xpurpuveq</u> ,* <u>Xpurpuveq</u> ," Ch'a ri hun Ta ch oq'ik. <u>Puhuyu</u> ,* Puhuyu," Ch'a chik Ta ch oq'ik ri Puhuyu, u bii.* 3810 E kaib chi Chahal tikon, U tikon Hun Kame Vuqub Kame, Ma q'u ka ki na Ri zanik eleq'ay ki chahem, Ka bolovik,*
Flowers on top of the trees to be collected	Ka tukuvik, Eray kotz'ih Ri ka be q'ato va 'ulok. Kotz'ih ch u vi chee, r e ka zikov *

3798. Literally, 'broke their mouths'.

3803. FX reads *xparpuec*; BB hazards 'night has fallen', but his grounds are unconvincing and he later notes that it is a night bird "today pronounced *parpuak*" (pp. 158-9). AR identifies it as an owl (*mochuelo*) commonly considered a demon (*cuerpo ruin*). See notes to lines 3890, 3869. According to Girard (1952, p. 189) *xpurpuveq* is a taboo word.

3807. FX reads *puhuya*; BB translates 'on the mountain' but later identifies it as a long-eared owl, the Nahuatl *metatecolotl* (p. 176, note 3). AR calls it a screech owl (*lechuza*) and vampire (*chotacabra*). See

note to line 3869. The long-eared owl *Asio otus wilsonianus* has a call recorded as *wheel you* and occurs in Central America (Peterson, 1963, p. 137). Tozzer (1941, p. 202) identifies the *puhuy* as a quite different bird: *Nyctidromus albicollis yucatanensis*.

3810. SJ reads 'both called', which violates the poetry and is negated by the use of *xpurpuveq* in line 3869.

3817-8. BX have 'in masses and in quantity'.

3821. FX reads *zikoh* 'raise'; BB, GR, SJ, and RK have *zikoh* 'smell'. I agree with WC that it is *zik'oh* 'collect'.

And flowers under the trees. Only the guards continued sort of calling out, Because they didn't know They were cutting their tails; They were cutting their wings. Thus they bit the flowers, Which fell down To be collected, To be bunched there below.	3830	K uq ch u xe chee ri kotz'ih. Xa kehe chi ki raquh ki chii ri chahalib Ma na r e ka ki nao *
And soon the flowers filled four bowls And went on adding up until it grew light again. And that was when the messengers came And summoners. "Come along, the lords say, Let them bring our prize at once," The sons were told then. "Very well," they said then. And so carrying The flowers in four bowls	3840	Ka kux ki he,* Ka kux ki xik'. Are ka ki rixik kotz'ih Ka ka qah ulok R e ka zik'ovik R e ka be q'ato va 'ulok.
Then they went And then they came Before the lords. The lords took the flowers with long faces. And thus were those of Hell defeated. The sons had just sent ants, And in just one night the ants had taken them And put them in bowls. And thus all those of Hell were knocked down. Crushed and fallen were their faces because	3850	3830 Libah chi q'ut x noh kahib zel kotz'ih Tikitoh chi q'ut ta x zaqirik.* Kate q'ut ta x ul zamahel Taqonel, "K e pet 'ok, ka ch'a 'ahav,* Hu zuq chi ki q'am ula ri qa ch'akon," X e 'uch'ax q'ut q'aholab. "Utz ba la," x e ch'a q'ut
And so they sent for the flower guards. "Why did you give away our flowers To be stolen? Here, these are our flowers, Do you see?" The guards were told. "We didn't know it, oh lord, Until afterwards from our tails' suffering," They said then. And so then their mouths were split,	3860	Ki tik'el a 'on Ri kotz'ih kahib zel Ta x e beek Ta x e 'opon q'u Chi ki vach ahav. Ahavab k u k'aam kotz'ih q'uz u vach.* Kehe q'ut x e ch'akatah vi Xibalba. Xa zanik x ki taq ri q'aholab. Xa hun aqabil x ki chap zanik Ta ki ya pa zel.* Kehe q'ut x e zaq qahe ri k onohel Xibalba, Zaq bu 'e ki vach r umal ri kotz'ih.
Their payment For their treasure's being stolen. And so were defeated 1 Death And 7 Death		3850 Kate q'ut x ki taq ri chahal kotz'ih,* "Naki pa r umal mi x i ya qa kotz'ih?* Chi 'eleq'axik? Are qa kotz'ih vae, K av ilo?" X e 'uch'ax chahal. "Ma ba x qa nao, at ahav, Mi na re kuyu qa he," X e ch'a q'ut. Kate puch x hix ki chii, Ki tohöbal, Ki chahin chi 'eleq'axik. Kehe q'ut ki ch'akatahik Hun Kame, Vuqub Kame

3824. BB reads *e* 'tooth' throughout the passage, and other translators throw it in occasionally.

3825-6. *Kuxih* 'bite, saw, cut'.

3832. AR translates *tikitoh* 'wet'.

3835. BX have *pe* for *pet*.

3844. FX reads *kuz* 'agreeable', BB 'pale'. WC omits

it. Other translators follow BB. I believe it is from *q'uzuh* 'stoop, bend'.

3848. BX have *ta x ki ya*; BB has *tzcl* for *zel*.

3851. BB has *kete* for *kate*.

3852. The MS reads *mixia*.

By Hunter  
 And Jaguar Deer.  
 As a consequence of this it is  
 That they got their split mouths,  
 And the mouths of horned owls  
 Are split to this day. 3870  
 And so then when they played ball  
 They just played a tie.  
 And they left the game again,  
 And so they took leave of each other again.  
 "Again tomorrow," said those of Hell.  
 "Very well," said the sons as they left.  
 And they went back to the House of Cold.  
 The cold was immeasurable.  
 Fierce was the frost in the house,  
 The home of cold. 3880  
 And at once the cold was consumed  
 By their having finished  
 And ruined it.  
 The cold was destroyed by the sons.  
 They didn't die;  
 Rather they survived  
 Until dawn came.  
 For that was what Hell wanted,

3868. *Herebaq* is unknown to me but must obviously agree with *hix* in line 3860.

3869. The faces of several of the larger owls give the impression that their "mouts are split." They are also, of course, short-tailed and nocturnal, with notably serrate wings. SJ translates 'nighthawk'.

3872. FX and BB translate 'together'.

3878. GR has the best translation here, all the others being imprecise. VR translate 'sickening'.

3880. BB translates *tev* 'north wind', which is unnecessary.

3881. The other translations read:

Then the cold was consumed  
 By those boys (FX)

But the cold ceased promptly with the pine knots.  
 The cold ceased to make itself felt and disappeared from the young . . . [word missing] (BB)

The cold ceased as a result of pine knots  
 And the cold stopped because of the boys  
 (NP)

The cold ceased promptly from the magic of the grandsons.

The cold was destroyed by the engendered sons. (GR)

Which (cold) they counteracted by burning knots of old trees,  
 The cold disappearing because of the boys.  
 (VR)

K umal Hun Ah Pu,  
 X Balan Ke.  
 U xe ri banoh ri  
 Ta x ki k'am ri ki chii herebaq.\*  
 Ki chii purpuveq,\* 3870  
 Herebaq vakamik.  
 Kate chi q'ut ta x qah chaah  
 Xa vi xe re hunam k e chaahik \*  
 X k eleh chi q'u chaah.  
 Ta x e pixaban chi q'u k ib.  
 "Zaqirik chik," x e ch'a Xibalba.  
 "Utz ba la," x e ch'a q'aholab ta x k eleh.  
 X e 'ok chi q'ut pa Tev Ha.  
 Ma vi 'ahilan tev.\*  
 Tzatz chi zaq boqom ch u pan ha,  
 R ochoch tev.\* 3880  
 Hu zuq q'u x tzah tev \*  
 R umal k utzinak,  
 Mayinak.  
 X zach ri tev k umal q'aholab.  
 Ma vi x e kamik;  
 Xa vi 'e k'azilik  
 Ta x zaqirik.  
 Are ta q'u x k ah' Xibalba,

But the cold dwindled rapidly thanks to pine knots, quite old . . .

Thus was the cold banished by the youths.  
 (SJ)

Soon, however, the cold was removed because with old tree trunks

The boys made it disappear. (AR)

But right then the ice was consumed;  
 By their supernatural will the boys made the cold quickly disappear. (BX)

But quickly the cold was ended

Because the youths lit a fire of pine knots, quite old, and forced the cold to disappear. (RK)

Soon the cold disappeared.

Through sacred magic the boys made the cold disappear. (WC)

Soon ceased the cold through the experience of the grandsons.

It was destroyed, the cold, by those youths.  
 (VC)

For the MS *utzma* I read *utzinak*; for *maina*, *mayinak*. Both are omitted by FX. Several translators read *kutz* 'knot of a tree' and *mamah* 'to age' or *mahihah* 'marvel'. I think the words are *utzih* 'finish (off)' and *mayih* 'ruin', which scan poetically and stay closer to text and grammar. The MS has *zu* for *zuq*.

There is some question about the initial phrase, too. BB and VR have *cutzah*, SJ *cutzah*, and BX *q'u x tzah*.

The third line is read *ma nay na* by BX.

That then and there they would die,  
But it wasn't so.  
Instead they were fine  
When dawn came.  
And the messengers came for them there;  
The guards came back.  
"Why aren't they dead?"  
Said the ruler of Hell.  
They marvelled again  
At the deeds of the sons,  
Hunter  
And Jaguar Deer.

3890

Chiri ta x e kam vi.  
Ma vi kehe.  
Xa vi q'ut utz ki vach \*  
Ta x zaqirik.  
X e kel chik ula taqol k e;\*  
X e be chik e chahal.  
"Naki pa la ma vi x e kamik?"  
X ch'a chik r ahaval Xibalba.\*  
X ki mayihah chik  
Ki banoh q'aholab,  
Hun Ah Pu,  
X Balan Ke.

3890

3900

3900

XXXII

And so they went back to the House of Jaguars.  
There were crowds of jaguars in Jaguar House.  
"Don't eat us.  
There will be something that belongs to you," the  
jaguars were told.  
And so then they dumped bones before the beasts,  
And so then they warred there over the bones.  
"Now they are finished;  
Now they are eating their hearts,  
And that means that they have been beaten.  
Those are their bones that are being eaten," 3910  
Said the watchmen.  
All their hearts were glad over it.  
But they didn't die;  
Rather they were just fine.  
They came back  
From the House of Jaguars.  
"And what kind of people are these?  
And where did they come from?"  
Said all those  
Of Hell.

3920

3910

3920

XXXIII

And so then they went into the fire.  
One house was in the fire.  
It had nothing but fire in it,  
But they weren't burned.

Kate x e 'ok chik q'ut pa Balami Haa.\*  
Tzatz chi balam Balam r Ochoch.\*  
"Ma vi k oh i tiyo.  
Q'o iv ech ch uxik," x e 'uch'axik balam.\*

XXXII

Kate q'ut x ki puq'ih baq chi ki vach chikop,  
Kate q'ut k e paq'aq'ik chiri ch u vi baq.\*  
"Mi q'u x e 'utzinik.  
Mi x u tih ki k'ux.  
Kate vi ri mi x ki ya k ib.  
Are ki baqil ri ka k'uxixik,"\*  
X e ch'a ri varanel,  
K onohel kiy ki k'ux chi r e.  
Ma q'u x e kamik;  
Xa vi xere 'utz ki vach.  
X e 'el ulok  
Pa Balami Haa.  
"Naki pa q'u chik e vinaqil?\*  
A pa q'u x e pe vi?"  
X e ch'a ri Xibalba,  
K onohel.

3920

3920

XXXIII

Kate chik x e 'ok ch u pam q'aq'.  
Hun haa chi q'aq'.  
Xa 'u tukel q'aq' u pam.  
Ma vi x e k'atik r umal.

the verb specifically used to describe a dog fight. Here it is intensive and intransitive. They were 'mauling away at each other'. VR get 'gnaw', NP 'crunch', and VC 'clean'. BB's text reads *kate puch*.

3910. BB has *kaa xuxik*; SJ *ka xuxik*. For some reason SJ reads *ka* as 'grindstone', which is ungrammatical.

3917. BB and SJ have *ki* for *q'u* in this and the following line.

3891. The MS has *q* for *q'ut*.  
3893. The MS has *chi* for *chik*.  
3896. The MS has *chi* for *chik*.  
3901. The MS has *chi* for *chik*.  
3902. BB omits the repetition of *Balam*.  
3904. FX reads *iv echa* 'your food' for *iv ech* 'yours'.  
3906. FX, GR, RK, and WC read *paq'ih* 'break'. BB and AR apparently use *pak'achih* 'throw themselves'. BX say both. SJ has *paq'ah* 'approach'. I read *paq'ah* 'maul',

They just roasted;  
Just prickled then.  
Instead they were just fine again  
And appeared  
When dawn came.  
That was when they were supposed  
To die immediately then  
In the midst of what they went through.  
But it wasn't so.  
Only those of Hell lost heart from this.

## XXXIV

They put them next in the House of Bats.  
There was nothing but bats inside the house,  
A house full of Death Bats,  
Huge beasts.  
Like knives were their fangs,  
Their weapons of death.  
One was immediately finished  
On reaching their faces,  
And they were there inside.  
Only they slept in their blowguns then,  
And were not eaten  
Because of their being in the house.  
And there for once they gave themselves up  
Because of one Death Bat  
Which came down.  
It came then  
Only to show itself  
When they did.  
So it was that they prayed then  
For their wisdom.

3925-6. Omitted by FX and WC. The other translations are:

Although it was extremely strong  
And of the hottest (BB)  
Although it crackled  
And pricked (NP)  
Although it roasted (*boloh* 'roast')  
Although it burned (*tzomih* 'burn up')  
(GR)  
Nor did they suffocate (?*poloh* 'pant')  
Nor did they roast (VR)  
Since it just roasted besides  
And pricked greatly (*tz'imalah* 'sharp') (SJ)  
Only there burned the coals  
And the wood (AR)  
Of the same girth (*boloh* 'roll')  
And of the same stature (BX)  
Although everything was carbonized  
And reduced to ashes (RK)  
It just roasted;  
It just burned. (VC)

Xa bolol;\*  
Xa *tz'imalah* vi.  
Xa vi xere 'utz chik  
Ki vach  
Ta x *zagirik*.  
Are ta k ahavaxik: 3930  
Hu zuq ta k e kamik ch u pam \* 3930  
Ri k e 'iq'ov vi.  
Ma vi kehe.  
Xa vi ka zach ki k'ux Xibalba r umal.  
  
XXXIV  
X e koh chik ch u pam Zotz'in Haa.\*  
U tukel zotz' ch u pam chi haa.  
Hun haa chi kama zotz',  
Nimaq chikop.  
Kehe ri cha ki tzam,\*  
Ki kamizabal. 3940  
Hu zuq ch utzinik \*  
Ch opon chi ki vach.\*  
X e q'ohé q'u chiri ch u pam.  
Xa pa vub x e var vi,\*  
Ma vi x e tiyik  
R umal ri 'e q'o pa haa.\*  
Chiri q'ut x ki ya vi k ib hun vi  
R umal hun chi kama zotz'  
Chi qah \*  
X pe vi. 3950  
Xa vi 'u k'utubal r ib  
Ta x ki bano.  
R umal q'o ka ki tz'onoh vi  
Ri ki naoh.

Only the SJ translation is both textual and poetic.

3931. The MS has *pan* for *pam*.

3935. BB attempts to relate the myth to real history, interpreting this as a reference to the Cakchiquel Bat lineage and also to the Zotzil Bat Town (*Tzinacantlan*)! The word should probably read *Zotz'ila* here. The MS has *pan* for *pam*.

3939. Previous translations leave *cha ki tzam* in Quiche. AR translates 'dry point (*chaqi tzam*)', and RK 'wound point (*ch'aaki tzam*)'. BX and WC have it right. Girard (1952, p. 191) identifies the expression as Yucatec: *Chac Itzamna*.

3941. The MS has *zu* for *zuq*.

3942. BB misreads *ch u pan* and VR *ch u pam* for *ch opon*.

3944. BB says 'on' for 'in' but the subsequent passage makes the latter mandatory.

3946. BB translates *k umal* for *r umal*.

3949. Previous translators read *chi kah* 'in the air' for *chi qah*.

And all one night The bats fluttered around. "Screech! Screech!" They said; They called all one night. Then it stopped a little. The bats no longer moved; And crawling up the tube To the end of the blowgun, Jaguar Deer then said, "Hunter, Why, how are you going to see the dawn?" "Why, how can I possibly see it at all?" he said then. And so he kept trying to look out through the mouth of the blowgun; He tried to look out for the dawn. 3970 And so then his head was snatched by a Death Bat. Hunter's body remained wedged in, headless. "Hasn't dawn come yet?" asked Jaguar Deer. But Hunter no longer stirred. "What's this! It can't be that Hunter has already gone! What are you doing?" But he didn't stir. Only heavy breathing continued. And so then Jaguar Deer was outraged. "Alas! We are betrayed," he said then. 3980 And there his head came to be then On the ball court, Just according to the word of 1 Death And 7 Death, And all those of Hell rejoiced Because of Hunter's head. And so then it was that he sent for the animals, All of them: Coati, Pig, - <i>Reco</i> 3990	Hun aqab q'u Ri zotz' k e buhuhik. "Kilitz!*" 3960 Kilitz!" K e ch'a; K e ch'a hun aqab. X tane q'u ri zkakin.* Ma ha bi chik k e zilobik ri zotz'. Chiri q'u chakal vi ri tun,* Tzam vub, X ch'a q'u ri X Balan Ke, "Hun Ah Pu, Q'a hanik pa 'u zaqirik k av ilo?" "Q'a hanik an la ba lo v ila na," x ch'a q'ut. K'i q'ut are ka r ah muqum ulok ch u chi vub.*
	Ka r ah r il ulok u zaqirik. 3970 Kate puch ta x kupix u holom r umal kama zotz'. K u pul chi kan ok u nimal ri Hun Ah Pu huch'alik. *
	"Ma mi x zaqirik?" x ch'a ri X Balan Ke. Ma ha bi chik chi zilobik ri Hun Ah Pu. "Hu pa cha? Ma xa 'on mi x beek Hun Ah Pu?
	Hu pa cha mi x a bano?** Ma ha bi chi zilobik,* Xa k'i chi qozoz chik.* Kate q'ut x u k'ixibih X Balan Ke.* "Akarok, mi x qa ya yaan," x ch'a q'ut. 3980 Chila q'ut x be q'ola na vi 'u holom, Ch u vi hom. Xa vi 'u tzih Hun Kame, Vuqub Kame. K e kikot q'u ri Xibalba k onohel R umal u holom Hun Ah Pu. Kate q'ut ta x u taq chikop,* R onohel: Tziz, 'Aq,
	3990

3957. GR triumphantly translates this as 'witch downed'!

3961. BX have *tani*.

3963. The MS has *hun* for *tun*.

3969. The MS has *eu* for *q'ut*.

3972. *Huch'alik* is omitted by FX. It is translated 'then again' by BB, GR, and AR, who read it *hu ch'atik*; 'one spoke' by NP and VR; and 'asking' by VC, using the same reading. SJ has 'what! (*?hu cha tik*)'. BX and WC read *huch'alik* and translate 'spread out'. I think it should be *k u ch'alik* 'it was flayed'. RK's reading is similar.

3976. FX omits the pronoun *a*.

3977. BB and SJ read *zilobik*.

3978. FX, BB, NP, GR, VR, WC, and VC have 'lying stretched out', apparently reading *q'o sox*. SJ has 'deaf mute', AR and RK 'silent'. I follow BX: *qozoh* 'breathe'.

3979. FX reads *xibih* 'fear'.

3987-8. Normal word order would be *r onohel chikop*; the inversion seems intentionally poetic. See line 3985 where the same inversion has an emphatic meaning, and line 3991 with normal order.

All the little animals	R onohel ch'uti chikop,
And big animals	Nima chikop,
At night,	Ch aqab,
Or rather in the evening,	Xa vi xere r aqabal.
And when he asked them	Ta x u tz'onoh q'ut,*
They spoke.	K e ch'a.
"Whatever do you eat, each of you?	"Naki tak pa 'iv echa ch i huhunal?
Now I order you to bring your foods here,"	Are k ix nu taq vi chi qam ulok ri 'iv echa,"*
Said Jaguar Deer to them.	X ch'a q'ut X Balan Ke chi k e.
"Very well," they said then.	"Utz ba la," x e ch'a q'ut.
Then they went to bring it,	Ta x e beek e qamol r ech,
And then in fact they all came back.	Ta x e 'ul he q'ut k onohel.
There was decay in what they came to bring;	Q'o xa q'umar r ech x be 'u qama;
There were leaves they came to bring;	Q'o xa tz'alik x be 'u qama;*
There were rocks they came to bring;	Q'o xa 'abah x be 'u qama;
There was dirt they came to bring.	Q'o xa 'ulev x be 'u qama.
Different things were the foods of the (little)	Halahoh k echa ri chikop,*
animals,	
The big animals.	Nima chikop.
And then in fact there still remained the <u>coati</u> to	K'i pu q'ut u qam be kanah ok ri tziiz.*
come and bring his.	
<u>Pumpkin</u> was what he came to bring.	Q'oq' x be 'u qama.
He arrived rolling it with his nose,	K u balakatih ch u tzam ka petik.*
And that became transformed into Hunter's head.	Are q'ut x ok hal vachibal u holom Hun Ah Pu.
Quickly his eyes were carved.	Libah chi x k'otox u baq' u vach.
Brains came from the sage in heaven.	Tzatz chi 'ah naoh chi kah x pe vi.*
This was the Heart of Heaven,	Are 'u K'ux Kah,
1 Leg.	Hu r Aqan.
He came down;	X ulik ulok;*
He came down	X ulik ulok
There	Chiri,
To the House of Bats.	Pa Zott'i Haa.
Although it was not easy, he finished the face,	Ma q'u q'atan x utzinik u vach,*
And it became good again.	Utz chik x uxik.
But its skin really looked beautiful;	Xa vi xere 'u ch'uq hebel x vachinik,*

3995. Literally, 'he asked for it'.

3998. BX have *qama loq*.4004. SJ says *jiote* plants, identified by RK as *Elaphrium simarubra* and by Girard (1952, p. 114) as *Bursera simarubra*.4007. I agree with RK that *ch'uti* 'little' seems to have been omitted here.4009-10. The MS has *xam* for *qam*. The inversion ('u *qam* be for the *be 'u qama* of the preceding and following lines) is unusual. The MS also has *tiz* or *tziz* for *xiz*, which is omitted by FX, BB, and GR and is translated 'rind' by VR, 'flattened' by SJ and AR, 'coati' by BX, 'covered' by RK, 'porcupine' by NP, and 'badger' by WC. *Q'oq'*, the large round *chilacayote* squash, is misread *kok* 'turtle' by FX, BB, NP, GR, SJ, AR, VR, and RK, but turtles don't have seeds (see line 4112). VR, BX, and WC get it right. The Quiche are struck as we

are by the resemblance of their pumpkins to heads. Too many *chilacayotes* in a field mean that the owner's head is rotting and he will die (Bunzel, 1952, p. 54). This passage makes it clear that *qamoh* is to be read 'bring' rather than 'take' throughout the present context. The MS has *q'u* for *q'ut*; BX read *q'a*.

4011. The transitivity of the verb is overlooked by FX, BB, GR, and VR. BB and SJ read *butukutih*.

4014. *Tzatz* is read 'many' in previous translations. *Tzatz q'or* is 'brains'.

4017-8. The MS has it *xulcoloc*, *xuluculoc*.

4021. The negative seems to have been generally ignored. The MS has 'atan for *q'atan*.

4023. *Ch uq* is omitted by FX, translated 'hair' by BB, NP, GR, WC, and VC, 'presence' by AR and VR, 'mouth' by SJ and RK. I agree with BX. The MS has *xare* for *xere* in this and the following line.

But it really spoke! And it was then that it began to dawn. The bottom of the sky began to be reddened. "Darken it back again, old boy," the Possum was told. "All right," said the grandfather, darkening it. And so then it turned black again. Four times the grandfather darkened it. 4030 "Possum is darkening," People say today. But then it turned red and blue As it began its existence. "Isn't it good?" Hunter was asked then. "Yes, it's good," he said then, And his head really nodded; It had become like a real head. And so it was that they made their plans; They consulted together. 4040 "You had better not play at all; Just take care of yourself. Just me alone: I'll be doing the most," Said Jaguar Deer to him. And so then he instructed a Rabbit: "You must be there above the court at the point; You be there in the tomatoes," The Rabbit was told By Jaguar Deer. 4050 "If the ball comes to you, Then you make off, Since I'll be busy myself,"	Xa vi xere x ch'avik. Are q'ut ta chi r ah zaqirik; Chi kaqatarin u xe kah. "Ka xaqi na chik, ama," x uch'ax ri vuch'.*
	"Ve," x ch'a ri mama ta chi xaqinik. Kate ta chi q'equmar chik.
	Kah mul xaqin ri mama. 4030 "Ka xaqin uch'."* Ka ch'a vinaq vakamik.*
	Xa q'u kaq rax utzinik * Ta x u tikiba 'u q'ohayik. "Ma 'utz?" ch uch'ax q'ut Hun Ah Pu.* "He, 'utz," x ch'a q'ut. Xa vi xere ch u baqtila 'u holom.* Kehe ri qitzih u holom x uxik.
	Kate q'ut ta x ki ban ki tzih, X e pixaban k ib. 4040 "Ma naki k at chaahik;"* Xa k'i ch a yeq'uh av ib. Xa 'in hun, K'i k in banovik,"* X ch'a X Balan Ke chi r e.
	Kate q'ut ta x u pixabah hun Umul. "K at q'ole ta chiri ch u vi hom chi vi;"* K at q'ohé vi ch u pam pix,"* X uch'ax Umul R umal X Balan Ke. 4050 "Ch opon na kiq' av uq Kate k at elik Q'a 'in k in banovik,"

4027. SJ omits *ka xaqi na chik*; BB reads *nu* for *na*. *Vuch'* is a common variant of *'uch'* 'possum.' The line has generally been mistranslated. The word *ama* 'old boy' is literally 'male'.

4028. VR translate *xakin* 'to be born' and VC 'open' here.

4032. The moment of true dawn is distinguished from three different false dawns. I am told (by Evon Z. Vogt) that the Zootzil are similarly precise about the moment of dawn even now. The Aztec had a similar view:

They say that when (the Great Star) comes up in the east  
It makes four appearances.  
Three of them it shines dimly  
And hides again,  
And on the fourth it comes up with all its luster  
And proceeds on its course.  
(Sahagún, 1938, 2:261)

4033. FX has 'cool' but the literal meaning makes more sense.

4035. Omitted by FX. The MS has *chachux* for *ch uch'ax*.

4037. FX, VR, SJ, AR, and RK have 'it will be bone', BB 'manufacture', NP 'skin', GR 'ridicule', VC 'form', but the verb is probably *baq'otih* 'wobble', as BX read it. The MS has *xare* for *xere*.

4041-2. FX, BB, NP, GR, VR, and SJ overlook the pronouns and hence misconstrue the lines. AR, BX, RK, and VC correct the error. FX, BB, VC, and GR read *yeq'uh* as 'threaten', a meaning unknown to me. I believe the verb is *yuq'uh* 'care for'. It may recur in line 4070. AR and RK read 'pretend'. I follow VR, SJ, BX, and WC. BB has *ut* for *at*.

4044. BB has *i* for *in*; SJ has *ka* for *k'i*.

4047. *Chi vi* is omitted by FX.

4048. The MS has *pixc* here, which is appropriately corrected to *pix* by FX, a reading confirmed in lines 4078 and 4098 and adopted by BX. VC read *pixe* and translated 'edge'. The other translations rest on *pixik* 'acorn, oak', extended by everyone except AR and WC to BB's fanciful reading '(the oak-leaves of the) cornice'. The MS has *pan* for *pam*. The tomato (*Lycopersicon esculentum*) is one of the major domesticated plants of aboriginal Middle America.

The Rabbit was told  
When he was instructed  
During the night.  
And so it was then that dawn came,  
But really both of them were fine.

## XXXV

And again their ball was thrown in.  
It was Hunter's head, rolling along over  
the court.  
"We have been winning right along.  
You're already finished.  
Better be giving up;  
You have already lost!"  
They were told.  
Nonetheless Hunter shouted,  
"Kick the head as a ball,"  
They were told,  
"We won't get hurt any more,  
Kicking ourselves."  
And so the rulers of Hell hit the ball  
And Jaguar Deer returned it,  
And the ball stopped before the ring.  
It hit it,  
Then it went up,  
And suddenly the ball passed over the court,  
Just one,  
Just two bounces, stopping in the tomatoes.  
And then the Rabbit went bounding off  
And then they went after him.  
Then the chase was on  
By those of Hell.  
They whooshed;

X uch'ax ri 'Umul  
Ta x pixabaxik  
Ch aqab.  
Kate q'ut ta x zaqirik,  
Xa vi xere 'utz ki vach ki kaab ichal.\*

## XXXV

4060 | X qah chi q'u ki chaah,  
K'ol an chi q'ut u holom Hun Ah Pu chu vi hom.\* 4060  
"Mi x qa ch'akoy an;\*  
Mi x i bano.  
K i ya 'an;  
Mi x i yao,"  
X e 'uch'axik.  
Xa vi q'u xere chi zik'in Hun Ah Pu,\*  
"Ch a kaq'a ri holom chi kiq;\*  
K e 'uch'axik,  
"Ma q'u chi qa q'axov chik,  
Chi yeq'ov q ib."\* 4070  
Are q'u x e tzaqov kiq' r ahaval Xibalba,\*  
X u quq'ut X Balan Ke,  
Tak'al q'u ri kiq' ch u vach bate;  
Chi tanenik,\*  
Ta x elik,  
Hu zuq q'u x iq'ov kiq' ch u vi hom  
Xa hun,\*  
Xa ka nab vi, tak'al pa pix.  
Ta x el q'u ri 'Umul chi k'oxik'otik,  
Ta x beek okotal q'ut, 4080  
Ta x be  
K umal ri Xibalba:  
K e huminik;\*

line 4109.

4070. The MS has *yecoub quib*, which must be an error. *Yeq'oh* is a common variant of *yaq'oh* 'trample'. Omitted by WC.

4071. *Tzaqov* rather than *tzaqo 'u*: the form cannot be utterance terminal.

4074. Possibly *tanenik* from *tanah* 'knock', but FX reads *tanah* 'stop', which is copied by BB, GR, VR, and AR. SJ and RK have 'fall'. I follow BX. This and the previous line are omitted by WC.

4077-8. Omitted by FX and WC. VR repeats *pixc* here, as the MS does not: see note to line 4048. The interpretation of *nab* as 'bounce' rests on the authority of BB.

4083-4. *Huminik* should perhaps be *humumik* 'swish as in running fast'. *Ch'aninik* should perhaps be *ch'ininik* 'buzz'.

They zoomed.  
They went after that Rabbit.  
All Hell wound up going.  
And it was then that Hunter's head could be snared,  
And Jaguar Deer's pumpkin planted again.  
So he went straight  
And rolled the pumpkin onto the court, 4090  
And Hunter's head  
Was a real head again,  
And they rejoiced,  
The two of them.  
And there were those of Hell still hunting the ball,  
And so they had to be snared,  
After the ball in the tomatoes,  
And so then they called out,  
"Come on back!  
Here is our ball!" 4100  
We found it!"  
They said.  
And there they still were  
When those of Hell came back.  
"What was it that we saw?"  
They said then.  
And so then they began to play again,  
And again they both made equal plays.  
And so then the pumpkin was kicked by Jaguar  
Deer;  
The pumpkin burst and fell on the court 4110  
And splattered  
Its seeds in their faces.  
"What is it you've gone and brought?  
Where is the bringer of it?" said those of Hell.  
And thus was the defeat  
Of the rulers of Hell  
By Hunter  
And Jaguar Deer.  
Great suffering had they been in,  
But it had not killed them, 4120  
Even with everything  
That was done to them.

K e ch'aninik.  
X e be chi r ih ri 'Umul.  
X e k'iz be k onohel Xibalba.  
Kate q'ut x ki qamix tah ri 'u holom Hun Ah Pu,\*  
X tikix tah chik u q'oq' X Balan Ke.  
Are chi q'ut x be k'i,  
K u ba ri q'oq' ch u vi hom.\* 4090  
Qitzih holom chik,\*  
U holom ri Hun Ah Pu.  
K e kikot chi q'u,  
Ki kaab ichal.  
Are q'ut k e be tzuku na kiq' ri Xibalba,  
Kate q'ut x ki qamix tah  
Chi ri kiq',  
Pa pix.\*  
Ta x e zik'in chi q'ut, "K ix pet ok!"  
Vae kiq' q e! 4100  
Mi x qa riqo!"  
X e ch'a,  
Ki q'oolem chi q'ut  
Ta x e 'ul Xibalba.  
"Naki pa ri mi x q ilo?"  
X e ch'a q'ut.  
Ta x ki tikiba chi q'ut chaahik,  
Hunam chaahik chi q'ut x ki ban chik ki kaab  
ichal.  
Kate q'ut x kaqatah ri q'oq' r umal X Balan Ke.  
Chi puqabin ri q'oq' x qah pa hom 4110  
Zaqiram q'u \*  
Ri 'u zaqilal chi ki vach.  
"Naki pa ri chi be i qama?  
A pa q'o vi ri qamol r e?" x ch'a Xibalba.  
Kehe q'ut ki ch'akatahik  
R ahaval Xibalba,  
R umal Hun Ah Pu,  
X Balan Ke.  
Nima q'axiq'ol x e q'ohe vi,  
Ma vi 'are x e kam vi, 4120  
Ri r onohel  
X ban chi k e.

4087-8. The parallelism of 'snare' and 'plant' may be intentionally humorous. Cf. lines 4095-6, which play 'hunt' against 'snare'.

4090. I read *bal* (from *balah* 'roll, twist') for *ba*.

4091-2. The couplet is reversed in Quiche.

4098. VR repeats *pixe*: see note to line 4048. The MS has *pix*. The play on blood and tomatoes is probably

intentionally humorous.

4099. In previous translations it is very difficult to keep your eye on the ball. Several put this speech, for example, in the mouths of the lords of Hell.

4105. The lords of Hell had mistaken the rabbit for the ball, as GR was the first to surmise.

4111. The scansion here is true punning.

## XXXVI

And here is their memorial,  
The death  
Of Hunter  
And Jaguar Deer.  
Here is their memorial;  
Their death we shall retell.  
For since they were forewarned  
They had endured  
All the suffering, 4130  
The trouble given them,  
But they were not killed by the trials of Hell;  
But they were not defeated  
By all the biting  
Animals there are in Hell.  
And so then they called on two far seers,  
Like those who are diviners.  
These are their names:  
Poor,  
And Rich; 4140  
They were trained sages.  
"We may be asked after to you  
By the rulers of Hell  
Concerning our death.  
They are gathering their counsel  
Because of the fact that we didn't die,  
And we were not defeated.  
We have frustrated their efforts,  
Nor did the animals come at us.  
So this is a sign here in our hearts:  
The oven death for us from them.  
All those of Hell have gathered together,  
But nonetheless we did not die.  
And this is your instruction  
That we shall tell:  
If you come to be asked by them later  
Concerning our death  
When we are burned up,  
What will they say,

Are q'ut vae ki nabal,  
Ki kamik  
Hun Ah Pu,  
X Balan Ke.  
Are va ki nabal,  
Ki kamik x chi qa biih chik.  
Ta x e pixabah q'ut,  
X ki bano 4130  
R onohel q'axiq'ol,  
Rayil x ban chi k e,  
Ma vi x e kamik r umal u tihobal Xibalba,\*  
Ma vi x e ch'akatahik  
R umal r onohel tiyonel,  
Chikop q'o chi Xibalba.  
Kate q'ut ta x ki taq chi kaib nik' vachinel,  
Kehe ri 'e 'ilol.  
Are ki bi va:  
Xulu,\* 4140  
Pakam;  
E 'etamanel.  
"Ve k oh tz'onoxik ch iv e \*  
K umal r ahaval Xibalba  
R umal ri qa kamik.  
Ki naoh ka ki nuk'  
R umal ri ma vi mi x oh kamik,  
Ma pu mi x oh ch'akatahik.  
Mi x qa zach ki tihobal,  
Ma xa chikop ch ok chi q e.\* 4150  
Are q'u r etal va chi qa k'ux:\*

Chohim abah kamizabal q e k umal.\*  
Mi x e kuchu k ib r onohel Xibalba,  
Ma q'u qitzih ta x oh kamik.  
Are q'ut i naoh \*

Va x chi qa biih.  
Ve k ix ul tz'onobex x ok k umal \*  
Chi r ech qa kamik,  
Ta k oh k'at ok,  
Naki x chi k uch'ah, 4160

ians) have not entered (the conspiracy) with them', which is quite remote from the text.

4151. FX omits *chi qa k'ux* 'in our hearts' and misses the point. See note to line 4228, which explains the twins' prescience.

4152. *Chohim* is obviously from a verb *chohik*, which all translators relate to *choh* 'oven, sweatbath rocks'. Presumably it means 'to steam', hence 'steamed rocks' in this passage. See lines 3620, 4197-8.

4155. The MS has *q'u* for *q'ut*.

4157. The *x* has no function.

Oh, Poor, Oh, Rich, If they talk to you? <i>Might it not be good</i> For us to toss their bones in the canyon, <i>Or might it perhaps not be good?</i> But really their face will be revived again, You say. <i>Might it not perhaps be good</i> For us just to hang them in a tree?	4170	Ix Xulu, Ix Pakam, Ve k e' ch'a ch iv e? <i>Ma'utz lo *</i> <i>Chi qa tix ta ki baqil pa zivan,</i> <i>Ve ma ba'utz?</i> <i>Xa vi xere chik chi k'azitah ki vach,</i> K ix ch'a. <i>Ve ba'are'utz</i>	4170
If they say that to you next, <i>Indeed it would not be good,</i> For really you will see their faces revived again, You say. And then if they say For the third time, <i>Only perhaps it would be a good thing</i> For us just to toss their bones along the river? And if you are asked by them, <i>It is a good thing they should die,</i> And then it would be good To grind their bones on a stone, The way fresh corn is ground. <i>Each one should be ground separately,</i> And then tossed down along the river, <i>And in the bottom of the river,</i> On the road to the little mountains <i>And big mountains,</i> You say then. Then will be manifested This our prophecy <i>Which we declare unto you,"</i>	4180	4180	<i>Xa chi qa tix ki baqil pa r aqan ha?</i> Ve q'ut k ix uch'ax chik k umal, <i>Are'utz ba la k e kamik,*</i> <i>Kate q'ut utz *</i> <i>Chi hoq ki baqil ch u vach abah,</i> <i>Kehe ri chi keex q ahim hal.</i> <i>Huhun chi keik,</i> <i>Kate q'u chi tix ubik chi r aqan a,</i> <i>Chi ri qah q'ut a,*</i> <i>Chi be ch'uti huyub,</i> <i>Nima huyub,</i> Ch ix ch'a q'ut. 4190
Said Hunter And Jaguar Deer When they prophesied What they knew of their death. There was prepared the great stone oven, <i>Like a wine oven</i> Made by those of Hell. Huge branches they put in it. And so then the messengers went To accompany them,	4200	4190	Ta chi k'utunizah Ri qa pixab, <i>Mi x qa biih ch iv e,"</i> X e ch'a X Hun Ah Pu,* <i>X Balan Ke,</i> Ta x e pixabik <i>X k etamah ki kamik.</i> Are ka ban ri nima chohim abah,* <i>Kehe ri chohibal,</i> X ki ban Xibalba. <i>Nimaq xaq x ki koho.</i> Kate q'ut x ul zamahel, <i>Ach'bilay k e,</i>
4164. Line omitted by BX.			4200

4180. All the translations read into this line an agreement with the suggestion, usually by making the verb transitive; but although this fits the context, it is not what the text says.

4181. The MS has *cu* for *q'ut*.

4186. *Qah* has been read 'fall' or 'falls' by various translators, sometimes as a noun and sometimes as a

verb. The MS has *cu* for *q'ut*.

4193. BB interprets *X Hun Ah Pu* as 'young hunter', which may be right. The form is repeated in lines 4441, 4535, 4613.

4197 ff. The 'wine' referred to is probably the Quiche version of *balche*. It cannot be *chicha*, which is not cooked.

The messengers of 1 Death  
 And 7 Death.  
 They came back.  
 "Let us go to the sons,  
 So that they will come  
 And see us.  
*For we shall really test you,*  
 Say the lords,  
 Oh sons,"  
 They were told.  
 "Very well,"  
 They said then.  
 Quickly they went  
 And they arrived at the door of the oven.  
 And there they wanted to bait them  
 As a sport.  
 "Let us jump over this wine of ours  
 Four successive times,  
 Back and forth,  
 Each of us,  
 Ye sons," they were told then  
 By 1 Death.  
 "You can't pull that on us;  
 Don't we know our death,  
 Ye lords?  
 Ye shall see," they said then.

4210 U zamahel Hun Kame,  
 Vuqub Kame.  
 K e pet ok.  
 "K oh be ta k uq q'aholab,\*  
 Chi be ta  
 K ila.  
*Q'a k ix qa ch'ohih,\**  
 Ka ch'a 'ahav,  
 Ix q'aholab,"  
 X e 'uch'axik.  
 "Utz ba la,"  
 X e ch'a q'ut.  
 Anim x e beek,  
 X e 'opon q'ut ch u chi choh.  
 Chiri q'ut x e r ah ch'ih vi,\*  
 Chi 'etz'anem.  
*"Ka ch'opih vae ri qa ki,"*  
 Kah tak mul tah  
 Chi q'axiq'ah \*  
 Chi qa huhunal,  
 Ix q'aholab," x e ch'aax q'ut  
 R umal Hun Kame.  
 "Ma vi 'are k oh i mich' vi ri.  
 Ma pa q etam qa kamik,  
 Ix ahavab?  
 Ch iv ila na," x e ch'a q'ut.\*

4220 4220

4206. BB says 'let them come', but the pronoun is first person plural.

4209. The verb is a pun on *ch'oh* 'straighten out, arrange', *ch'oooh* 'fight', and *choh* 'oven'. The twins show their sagacity by guessing it.

4217. I believe the sense is 'they wanted them to engage in an endurance contest'. The other translations are:

They tried to coerce them, those who were playing (FX)  
 They tried to make them play with them (BB, NP, AR, BX)  
 They wanted them to endure ridicule (GR)  
 They wanted to start playing with them (VR)  
 They wanted to beat them in mockery (SJ)  
 They wanted them to play at mockery with them (RK)  
 They tried to entice them into a game (WC)  
 They wanted them to suffer, to be mocked (VC)

4219. The verb is *ch'opih* 'jump', as BX note. FX has 'squeeze (?chopoh)', and other translators 'drink (?chapoh)'.

4221. The verb is an intensive form of *q'axih* 'ford, cross', as VR have it, not the first person plural of *xik'ih* 'fly', as in the other translations.

4228. The twins are probably alluding to having heard some version of the Aztec myth, where it turns out somewhat differently:

When midnight came  
 All the gods gathered around  
 The hearth  
 Called Oven of the Gods,  
 Where the fire burned four days.  
 The gods formed two lines,  
 Some on one side of the fire,  
 And others on the other.  
 And then the two (heroes) placed themselves before the fire,  
 Facing the fire,  
 Between the two lines of gods  
 Who were all standing.  
 And then the gods spoke  
 And said  
 To Tecuciztecatl,  
 "Well then, Tecuciztecatl,  
 Go into the fire!"  
 And he prepared to throw himself into the fire.  
 And since the fire was high  
 And burning fiercely,  
 When he felt the great heat of the fire  
 He was afraid,  
 And he didn't dare throw himself into the fire,  
 And turned back.  
 Again he turned to throw himself in the fire,  
 Making an effort,  
 And when he got to it he stopped.  
 He didn't dare throw himself into the fire.

*The Third Creation*

Then they turned to face each other;  
They took each other by the hands  
As they went headlong in to the oven,  
And there both of them died.  
4230 And then rejoiced once more  
All those of Hell.  
When they stopped gloating;  
When they stopped whistling through their hands,  
"We have defeated them!  
Truly they did not give up easily!" they said.  
And so then they sent for Poor  
And Rich,  
4240 Who kept their word  
When they were actually asked  
What should happen to their bones;  
When they were conjured by those of Hell.  
Their bones were ground up  
And strewn out along the river,  
But they didn't go very far.  
They just sank at once below the water.  
They became handsome sons,  
4250 And actually their faces came out  
And they reappeared.

XXXVII

And on the fifth day they appeared again.  
They were seen in the water by the people.  
The two of them just looked like men fish.  
Then their faces were seen by those of Hell,

Four times he tried,  
But he didn't dare do it.  
There was an order that he couldn't try more than  
four times,  
So when he had tried four times  
Then the gods spoke,  
Saying  
To Nanahuatzin,  
"Well, then, Nanahuatzin,  
You try it."  
And since the gods had spoken to him,  
He tried,  
And closing his eyes,  
He approached the fire,  
And threw himself into the fire.  
And then he began to snap  
And crackle  
In the fire,  
Like someone roasting.  
And when Tecuciztecatl saw  
That he had thrown himself in the fire  
And was burning,  
He approached and threw himself in the fire.  
(Sahagún, 1938, 2:258)

Girard (1952, p. 214) reports: "In Ocotepeque one may

Ta x ki k'ula vachih ki vach.  
X ki rip ki q'ab ki kaab ichal,\* 4230  
E pu hupuhuh ta x e beek pa choh,  
Chiri q'ut x e kam vi ki kaab ichal.  
K e kikot chi q'ut  
R onohel Xibalba.  
Tak'al ki yuyub,  
Tak'al ki xul q'ab,\*  
"Mi x e qa ch'ako!  
Qitzih ma vi 'atan x ki ya k ib," x e ch'a.  
Kate q'ut ki taqik ri Xulu,  
Pakam.  
X kanah vi ki tzih.  
Xa vi xere x tz'onox \*  
Ri x be vi ki baqil,  
Ta x e q'ihiin Xibalba.  
X hoq ki baqil,  
X be tix ok chi r aqan a,  
Ma q'u x e be ta chi nah.  
Xa hu zuq x e qah ch u xe 'a.  
E chaom q'aholab x e 'uxik,  
Xa vi xere ki vach x uxik,  
4240 X e k'utun chi q'ut.  
4250

XXXVII

Chi r oo bix q'ut x e k'utun chik.\*  
X e 'il chi ya r umal vinaq.  
E kaib kehe ri xa vinaq kar x e vachinik.\*  
Ta x il ki vach k umal Xibalba,

observe during the feast of the patron saint the curious Pipil custom of throwing an individual four times over the flames of a bonfire lit under the ceiba tree in the public square. . . ."

4230-1. FX says 'crucifying themselves'. The verb *ripoh* 'stretch' is in fact normally so used in Quiche but cannot be so read here. BB's 'stretched their faces down towards the pyre' does not follow the grammar.

4236. Most of the translations are vague here and omit *q'ab* 'hand'. SJ has 'shouted with open mouths', presumably from *q'aboh* 'gape' (though I know of no precedent for reading *xul* as 'shout'). VC translates 'clap' but reads the preceding verb as *yuyub* and translates 'whistle'! I follow BX, who are clear and literal, though I have not personally seen Quiches whistle through their hands.

4242. The MS has *xare* for *xere*.

4252. The Yucatec threw victims into the cenotes in the expectation they would come out in three days, according to Landa (Tozzer, 1941, p. 181).

4254. Nahuatl folklore also has 'men fish' (*tlacamichin*), according to BB. AR notes that the Cakchiquel used fish poison to catch a huge fish with this name.

And they were searched for throughout the river.  
 And the next day or so they appeared again,  
 The two of them, as beggars,  
 Rags on their faces,  
 And rags on their backs 4260  
 And rags for their blankets.  
 They weren't doing anything when they appeared,  
 When they were seen by those of Hell,  
 And instead what they did  
 Was just the Screech Owl Dance,  
 The Weasel Dance;  
 They just danced the Armadillo,  
 Just the Centipede,  
 And they just danced the Stilt Dance too;  
 They did many other marvels too. 4270  
 They set a house on fire as though it were really  
 burning,  
 And then suddenly it materialized again.  
 They were watched very closely in Hell.  
 And then they sacrificed themselves,  
 Each of them dying for them  
 And then being laid out dead.  
 After they had killed themselves  
 Their faces suddenly came back to life again.  
 Hell just watched

X e tzukux q'ut chi tak ya.  
 X chuveq a q'ut k e k'utun ok  
 E kaib chi meba.  
 Atz'iyaq ki vach,  
 'Atz'iyaq pu k ih, 4260  
 Atz'iyaq q'ut ki q'u.  
 Ma na chi ban an ta ki vach,\*  
 Ta k'i x e 'ilik r umal Xibalba,  
 Hala chi q'ut x ki bano.  
 Xa Xahoh Puhuy,\*  
 Xahoh Kux,\*  
 Xa 'Tboy x ki xahoh,\*  
 Xa X Tz'ul,\*  
 Xa Ch'itik x ki xah chik.\*  
 K'iya mayihabal x ki ban chik. 4270  
 X ki poroh haa kehe ri qitzih chi k'atik,  
 Libah chi q'ut x vinaqir chik.  
 Tzatz chi Xibalba chi kayik.  
 Kate chi ki puz k ib.  
 Chi kam hun chi k e,\*  
 Chi pune na chi kaminakil,  
 Nabe chi ki kamizah k ib,\*  
 Xa vi xere libah chi k'azitah vi chi 'u vach.\*  
 Xa ki kay Xibalba,

4262. Despite general agreement among the translators, this line is a problem and none of the translations is textual. The suffix *-an* cannot be an inflection of *banoh* 'do'. I think it is an adverb *an* 'on, continuously'. I also read *ki vach* as a verb, which seems to be indicated by the following phrase.

4265. FX reads *pabay* for *puhuy*.

4266. SJ identifies this as a weasel-like possum (*Didelphys dorsigera*), asserting that the weasel does not occur in America. It is probably *Mustela tropicalis* (cf. Tozzer, 1941, p. 205). WC translates 'squirrel'. The Quiche attitude toward the weasel is unknown, nor has the dance survived. The Aztec were afraid of them:

And so ordinarily  
 Those who met one  
 Shook with fright  
 And their hair stood on end.  
 Some froze  
 Or fainted,  
 Because they knew  
 That something bad would happen to them.  
 (Sahagún, 1938, 2:18)

4267. The armadillo, *Dasyurus novemcinctus fenestratus* (Tozzer, 1941, p. 204). Nothing more is known of this dance.

4268. *Xtzul* is left untranslated by FX and WC. BB identifies it as a centipede (Nahuatl *petlazocohuatl* or

*centzon maye*), probably *Scolopendra* spp. VR reports a dance "now called *manero picio*" (perhaps *ma na 'e r opicio* 'they have no job'), in which raggedly dressed individuals embrace. I cannot confirm their reading of *xuluh* as 'embrace'. AR reports an early Cakchiquel dance called *Ix Tzul* in which the dancers wore little masks and had parrot tails down the backs of their necks. SJ translates 'ruffian' and reads the word *x tz'ul*, citing an early description of a *matachin* dance and a related Nahuatl dance (p. 303). The *Anonymous Franciscan Dictionary* and Basseta also call it a 'sword dance'.

4269. The Yucatecan Stilt Dance was associated with the day Muluc, according to Landa (Tozzer, 1941, p. 145). BB reports a Stilt Dance in Ixil territory in the 19th century, though I am unable to relocate his note on the point, and Girard (1952, p. 230) reports that it survives among the 20th-century Cakchiquel of Antigua. BX have *xaho* for *xah*.

4275 ff. Several translations say one of them killed himself, but the plural pronouns in following lines coerce the reading 'each'.

4277. SJ reads 'the first one', but the initial placement of the word *nabe* makes it adverbial.

4278. GR notes, quoting Sahagún, that house burning and self-sacrifice were also magical tricks of the Huaxtec. See note 4395.

While they did it.  
They were doing everything  
To inspire more fear  
As their means of defeating  
Hell on their part.

XXXVIII

And so then there kept coming  
News of their dances  
To the ears of the lords 1 Death  
And 7 Death.  
They said  
When they heard it,  
"Who are these two beggars?  
Is it really that amusing?"  
"Yes, really they dance beautifully.  
They do everything,"  
They said then.  
They were told to come before the lords,  
For they were delighted to hear it,  
And so they begged  
Their messengers  
To summon them to come along.  
"Let them come and do it  
For us to watch,  
That we may marvel at them,  
And that we may watch them,  
Say the lords.  
Tell them that,"  
The messengers were told,  
And they went to the dancers  
And spoke  
The word of the lords to them.  
"We may not want to  
Because of the fact that really we are afraid.  
No, no. Wouldn't we just be ashamed  
To go right into the ruling house!  
Because our faces are very bad.  
No. Like it or not, our eyes are pitiful.  
It just might not seem as though we were just  
dancers.  
What can we say to our fellow beggars,  
Who have also come along and want our dancing

4280 Ta chi ki bano.\* 4280  
R onohel x ki ban chik,  
U xenahik chik,  
Ch'akabal k ech  
Xibalba k umal.

XXXVIII

Kate chi puch x oponik chik  
U tzihel ki xahoh \*  
Chi xikin ahavab Hun Kame,  
Vuqub Kame.  
X ch'a  
4290 Ta x ki tao,  
"Naki ri 'e kaib meba?  
La qitzih vi chi quz?"  
"Qitzih vi pu chi hebelik ki xahovik.  
R onohel ka ki bano,"  
X ch'a q'ut.  
Ki tzihoxik x oponik k uq ahavab.  
Quz x ki tao.  
Ta x bochi q'ut  
Ki zamahel  
4300 Taql chi k e pet ok,  
"Ch ul ki bana,  
Qa kay,  
K e qa mayihah tah;  
K e qa kayih tah puch,  
K e ch'a ahavab,  
K ix ch'a chi k e,"  
X uch'ax ri zamahel.  
X e' opon q'ut k uq ri xahol,  
Ta x ch'av q'ut \*  
Ki tzih ahavab chi k e.  
"Ma ba chi ka q ah \* 4310  
R umal ri qitzih k oh xobik.  
Ma xa ma vi k oh k'ixibik  
K oh ok apan ok chi 'ahaval haa!  
R umal k'i 'itzel qa vach.  
Ma xa ki nimaq, u baq' qa vach chi meba.\*  
Ma xa 'on r il chi r e xa 'oh xahol.

Naki ta chi qa biih chi k e q ach'meba.  
K okam k u rayih nay pu ri qa xahol \*

4280. *Bano* is utterance terminal and cannot take the object *r onohel* as some translations assume.

4286. BX have *tzihol*.

4309. The MS has *chao* for *ch'av*.

4311. BX omit *chi*; SJ omits *q*.

4316. *Xaki nimaq* is Quiche for 'willy nilly', which

previous translations miss. *Mebah* is ' pity, care for'. Literally, 'our eyes should be pitied'.

4319. *K okam* is omitted in previous translations, understandably since it is obscure. Somewhat uncertainly I relate it to *okah* 'accompany'. It is not clear why the pronoun of the following verbal phrase is singular, but

To enliven their faces with us?  
So we just can't act this way for the lords,  
And that's why we don't want to,  
Ye messengers,"  
They said then,  
Hunter  
And Jaguar Deer.  
They were finally induced to go with difficulty,  
With trouble.  
Reluctantly they went.  
They didn't want to walk rapidly.  
Many times they held out  
Just to humiliate  
The two messengers before them,  
Their escorts.  
So they went along to the lords.

4320  
Ka ki k'azitah ki vach q uq.  
Ma kehe la q'u x chi qa ban chi k e ri 'ahavab,\*  
Kehe q'u ma vi ka q ah vi,  
Ix zamahel,"  
X e ch'a q'ut,  
Ri Hun Ah Pu,\*  
X Balan Ke.  
X elehebex naki vach ch u vi ray,\*  
Ch u vi k'ax.\*  
Kaq rayil x e beek;  
Ma vi 'atan x k ah benam.  
K'iya mul x e ch'ihik,  
Xa chi mach' kay  
Zamahel chi ki vach,  
Qamol k e,\*  
Ta x e be q'ut r uq ahav.

4320

4330

4340

4350

4360

XXXIX  
And they came to the lords.  
They bowed very low,  
Dropping down  
And lowering their faces as they arrived.  
They humbled themselves,  
Bowing themselves down,  
Prostrating themselves,  
Their backs covered  
With rags.  
Truly wretched  
Was their appearance  
When they arrived.  
And then they were asked  
Their mountains,  
And their towns,  
And they were asked their mothers  
And their fathers.  
"Where do you come from?"  
They were asked.  
"We probably don't know, oh Lord.  
We never knew the face  
Of our mother,  
And our father,  
Because we were still small  
When they died,"  
Was all they said.

4340  
X e 'pon puch k uq ahavab.  
K e mochochik,  
Chi ki xul,  
Ela ki vach x e 'ponik;  
X ki kemelah k ib.\*  
Chi ki luk k ib;  
Chi ki pach k ib.\*  
Chi mayo k ih \*  
Chi 'atz'iyaq.  
Qitzih vi chi meba \*  
Ki vachibal.  
X e 'ponik,  
Ta x tz'ono x q'ut  
Ki huyubal,  
K amaq' puch;  
X tz'ono x nay puch ki chuch,  
Ki qahav.  
"A pa k ix pe vi?"  
X e 'uch'axik.  
"Ma ba q eta 'on, at Ahav.  
Ma vi x q etamah u vach  
Qa chuch,  
Qa qahav.  
Q'a 'oh ch'utik ok  
Ta x e kamik,"  
Xa x e ch'a,

4340

4350

4360

omission of pronouns with compound verbs is not uncommon.

4321. BB has 'u for q'u.

4325-6. Not translated by SJ.

4327. The MS has *ra* for *ray*.

4328. FX says 'gnashed their teeth'.

4334 ff. Most of the next 12 lines are omitted by FX.

4340. Should perhaps read *kemalah*.

4342. Omitted by BB.

4343. Should perhaps read *mayu*.

4345. BB has *ri* for *vi*.

They didn't tell anything.	Ma vi naki la x ki biih.
"Very well,	"Utz ba la,
Then perform our show now.	Ch u ban ta ba qa kay.
What do you want,	Naki ch iv ah,
For us to give you for your pay?" they were asked.	Iv ahil chi qa yao?" x e 'uch'axik.
"We don't really want anything.	"Ma ba ka q ah.
Actually we are afraid,"	Qitzih chi ka qa xibih q ib,"
They said	X e ch'a chik
To the lord.	Chi r e 'ahav.
"Don't be afraid;	"M ix xibih iv ib.
Don't be frightened.	M ix xobik.
Go ahead and dance:	K ix xahov ok.*
First dance that one	Are ta nabe ch i xah
In which you sort of sacrifice yourselves	Ri k ix puzu ta 'iv ib,
And burn my house.	Ch i poroh ta q'u ri v ochoch.
Do everything	Ch i bana r onohel
That you know how to do.	Ri 'iv etam.
So we can watch;	K oh kay tah.
We want it.	Ka q ah.
It was because of our hearts	Are 'uma qa k'ux
That you were sent for.	K ix be taq ok.*
Since you are poor,	R umal ix meba,
We shall give you your pay," they were told then.	Chi qa ya 'iv ahil," x e 'uch'ax q'ut.*
So then began their songs,	Ta x tikiba q'ut ki bix,
Their dances.	Ki xahoh.
And then came all those of Hell.	Ta x ul q'ut r onohel ri Xibalba.
They sat down	X e pulik,
As spectators,	E kayel,
And they danced everything:	R onohel q'ut x ki xaho.
They danced the Weasel Dance;	X ki xah Kux;
They danced the Screech Owl Dance;	X ki xah Puhuy,*
They danced the Armadillo Dance,	X ki xah Iboy;
And the lord spoke to them:	X ch'a q'ut ahav chi k e,*
"Let this dog of mine be sacrificed	"Chi puzu ri nu tz'i,*

4373. BB has *xahon*.

4382. Only BX and WC translate the main verb, which is *taqeh* 'send (for)'.

4384. BB has *y* for *x*.

4392. BX have *Puhuy*.

4394. BX have *q'ut* for *q'u*.

4395. The modern Jaguar Deer Dance (*Tigre y Venado*), still performed on occasion in Rabinal (and perhaps elsewhere), represents at least in part the sacrifice and revival of a series of figures like those of this performance. The modern dance is obscure, but its text makes it clear that it relates to the calendar:

Grandfather, hey!  
Grandfather, hey!  
Rouse yourself  
(and get up), Old Man.  
We have been looking for you;  
We have been counting on you,

Because they are dying  
(Those who are on watch),  
The twelve of them,  
The boys,  
At the foot of the mountain,  
At the foot of the valley.

In the action, the Jaguar kills and revives, in order: an Old Invalid, Johnnie (*Juchanillo*), Trunk, Brave and *Monkey*. Then *Jaguar* and *Deer* are killed (perhaps accompanied by a *Dog* who is associated with them). Then the *Old Man* goes to sleep. The italicized characters have clear day names. (Text of the play is from Mace, 1957.) The Deer Dance (*Mazat*) of Chichicastenango appears to be similar, and includes the characters First *Monkey* (*nabe q'oy*), Old Man (*mam*), his wife (*r ixoqil*), Dog (*tz'i*), *Jaguar* (*balam*), and *Zikal* (?captor), and presumably the title role of *Deer* as well (Schultze-Jena, 1933, pp. 218-26; Bunzel, 1952, p. 424). The sacrifice

And let his face be revived by you,"  
 They were told.  
 "All right," they said.  
 Then they sacrificed the dog,  
 Reviving his face again.  
 And truly the dog was happy  
 When his face was revived.  
 He wagged his tail delightedly  
 When his face was revived.  
 And the lord spoke to them:  
 "Let my house be burned,"  
 They were told next,  
 And then they burned the lord's house.  
 All the lords were seated in the house,  
 But they weren't burned.  
 Suddenly they fixed it up again.  
 Not a thing was lost that was in 1 Death's house.  
 And they marvelled,  
 All the lords.  
 So whatever they danced  
 They enjoyed greatly.  
 And they were next told  
 By the lord,  
 "And now kill a man.  
 And sacrifice him without his dying,"  
 They were told then.  
 "Very well," they said.  
 And then they took a man

Chi k'azitah chik u vach iv umal,"  
 X e 'uch'axik.  
 "Ve," x e ch'a.  
 Ta x ki puz tz'i;  
 4400 X k'azitay chik u vach.\* 4400  
 Qitzih q'u chi kikot ri tz'i  
 Ta x k'azitah u vach.  
 Ch u zaq bizala 'u hee,  
 Ta x k'azitah u vach.  
 X ch'a q'ut ahav chi k e,  
 "Chi poroh na ba v ochoch,"  
 X e 'uch'ax chik.  
 Ta x ki poroh q'ut r ochoch ahav.  
 E pulinaq ahavab pa haa k onohel,  
 Ma vi x e k'atik. 4410  
 Libah chi chik x k utzinizah.  
 Ma na hu zuq zachik ri r ochoch Hun Kame.  
 X ki mayihah q'ut  
 K onohel ahavab.  
 Xa vi q'u xere k e xahovik.  
 Nim k e kikotik.  
 X e 'uch'ax chi q'ut  
 R umal ahav,  
 "Ch i kamizah na q'u hun vinaq,  
 Ch i puzu ma ta q'u chi kamik," 4420  
 X e 'uch'ax q'ut.  
 "Utz ba la," x e ch'a.  
 Ta x ki chap q'ut hun vinaq,

of dogs was particularly widespread in Yucatan (Tozzer, 1941, p. 145).

Sacrificial dances continued into the colonial period. One instance at San Bartolome de Mazatenango on Nov. 1, 1623, was denounced to the Inquisition (Chinchilla, 1953, pp. 290-1):

"... *Whereas* in this province and in the other towns of the mountains which are of the nations they call Achi, of the jurisdiction of this *alcaldía mayor*, the Indians native to them, against the ancient prohibitions in which the bishops of this bishopric had prohibited the dance they call in their language *Tum Teleche* because it is a bad and superstitious thing and a reminder of the evil and perverse sacrifices with which those of their gentility worshipped the devil, remembering him and reverencing him with the sacrifice, which in the aforesaid dance they practised, of men and women, removing their hearts while they lived and offering them to the demon, whereby they tendered him a certain honor and reverence due to God. . . .

"... that among the bad and detestable things that the Holy Inquisition prohibited was that of the *Tum*; which dance at that time this witness, who was sub-deacon, could not understand the nature of, owing to

lack of experience; until coming to this country, as has been said, he heard from some priests and other persons experienced in the language in question that the *Tum* they call in the Quiche language *Teleche*, and in the Zutuhil language of this town (San Antonio Suchitepéquez) it is called *Loh Tum*; it was a very just thing that it should be prohibited and removed, since all of it was a representation of an Indian whom, taken in war, the elders sacrificed and offered to the demon, as is declared and said by the Indian himself, tied to a hitching post, and those who attack him to take his life in four figures which they say were those of their *naguals*: a tiger, a lion, an eagle and another animal which is not recalled; and the other ceremonies and howlings of the aforementioned dance, timed to a horrendous sad sound made by long trumpets twisted in the fashion of trombones which are frightful to hear; moreover, the present witness has the experience that on the occasions on which he has seen it danced in other towns, as soon as the trumpets sound the whole town stirs, not excluding even infants, coming with great agony and speed to be found present, which they do not do in other *tum* dances that they used to hold."

4400. BX have *tz x k'azitah*.

And sacrificed him.	Kate x ki puzu.
And they ripped the man's heart right out	X ki poq'oh q'u 'aqan ok u k'ux ri hun vinaq,
And they placed it before the lords,	X ki k'oloba q'ut chi ki vach ahavab.
And they marvelled, 1 Death	X ki mayiha chi q'ut Hun Kame,
And 7 Death.	Vuqub Kame.*
And suddenly this man's face was revived again by them;	Libah chi q'ut x k'azitah chi 'u vach ri hun vinaq k umal.
Greatly did his heart rejoice when his face was revived,	Nim chi kikot u k'ux ta x k'azitah u vach. 4430
And they marvelled,	X ki mayihah q'ut
The lords.	Ahavab.
" And now sacrifice yourselves in turn,	"Ch i puzu chi na q'ut iv ib,*
So we can see it.	Chi q il tah.
Truly our hearts are delighted with this dance of yours,"	Qitzih k u rayih qa k'ux ri 'i xahoh,"
The lords repeated.	X e ch'a chi q'u 'ahavab.
"Very well, oh Lord,"	"Utz ba la, at Ahav,"
They said then.	X e ch'a q'ut.
And so then they sacrificed themselves,	Kate puch x ki puz k ib.
And the one who was sacrificed	Are q'u x puz
Was Hunter	Ri X Hun Ah Pu
By Jaguar Deer.	R umal X Balan Ke,
And each part	Huhunal q'u
Was draped around:	X perepoxik:
His legs,	R aqan,
His arms.	U q'ab.
His head came off;	X el u holom;
It went some distance.	X q'ole 'apon ok chi nah.
His heart was ripped out;	X q'otik ulok u k'ux,*
It became wedged in front of the side (wall).	X ch'eqe ch u vach tzalik.*
And they were drunk,	K e q'abar q'u ri,
All the rulers of Hell, from the sight.	R onohel r ahaval Xibalba chi kay.
And just one of them was still able to go on dancing:	Xa q'u hun chi ka xahovilabik:
It was Jaguar Deer.	Ri X Balan Ke.
"Rise thou again," he said then,	"K at valih ok," x ch'a q'ut,*
And suddenly his face revived.	Libah chi q'ut x k'azitah u vach.*
Greatly they rejoiced,	Nim k e kikotik.
And the lords rejoiced similarly	Xa vi kehe k e kikotik ahavab *
That they had really done this.	Xa vi 'are k e banovik.
It gladdened the hearts	Ka kikot ki k'ux
Of 1 Death	Hun Kame,
And 7 Death	Vuqub Kame,
As though they had danced it	Kehe ri 'are k e xahovik,
And knew it.	Ka ki nao.

4428. FX misprints *Yucub* for *Vuqub*.

4433. The MS has *cu* for *q'ut*.

4449. BX have *q'olix*; BB and BX omit *u*.

4450. 'And thrown onto *jiole* bark' according to SJ.

4455. SJ has *a* for *at*.

4456. BB omits *libah chi q'ut*.

4458. The MS has *kikot*.

## XL

And so then came desire  
 And despair in the hearts of the lords  
 Over the dances of Hunter  
 And Jaguar Deer.  
 So then came the words of 1 Death  
 And 7 Death,  
 "Do it to us!"  
 "Sacrifice us!" they said then.  
 "Sacrifice us the same way,"  
 Then said  
 1 Death  
 And 7 Death  
 To Hunter  
 And Jaguar Deer.  
 "Very well. Your faces will revive.  
 Are you not Death?  
 For we are entertaining you,  
 And you are the rulers  
 Of your born child,  
 Your engendered child,"  
 They said then  
 To the lords.  
 And the first one they sacrificed  
 Was the very head of the lords,  
 1 Death by name,  
 The ruler of Hell.  
 And when 1 Death was dead,  
 Then they took next 7 Death.  
 But they did not revive their faces.  
 And so those of Hell took to their heels.  
 They saw the lords there  
 Who were dead.  
 Next they punched holes down in them

4473-4. BB omits.

4480. Readings vary:

Didn't you bring us . . . (FX, AR)  
 Can death exist for you? (BB, NP)  
 Is death for you? (GR)  
 How could you possibly die? (VR)  
 Is there a death for you? (SJ, RK, WC)  
 It does not exist for you, death (VC)

Only the FX reading notes the negative, and he fails to account for *q'o* and reads *qamoh* 'bring' for *kamih* 'die'. The English reading is quite literal and the implication is clear. The passage is ironic to the point of sarcasm.

4481. BX have *kikotirizah*.

4483-4. The pronoun makes it clear that the 'born and engendered children' owe fealty to their 'rulers': presumably from the status into which they are born. FX

## XL

Kate puch u rayinik,  
 U malinik pu ki k'ux ahavab  
 Chi r e ki xahoh X Hun Ah Pu,  
 X Balan Ke.  
 Ta x el q'u ki tzih Hun Kame,  
 Vuqub Kame, 4470  
 "Ch i bana chi q' e;  
 K oh i puzu," x e ch'a q'ut.  
 "Hunah tah k oh i puzu,"\*  
 X e ch'a q'ut  
 Hun Kame,  
 Vuqub Kame  
 Chi k e ri X Hun Ah Pu,  
 X Balan Ke.  
 "Utz ba la, chi k'azitah i vach.  
 Ma pa 'ix q'o Kam?\* 4480  
 Oh pu kikotirizay iv e,\*  
 Ix pu r ahaval  
 Iv al,\*  
 I q'ahol,"  
 X e ch'a q'ut  
 Chi k e 'ahavab.  
 Are q'u nabe x puz ri  
 K'i 'u holom ahav,  
 Hun Kame 'u bi,  
 R ahaval Xibalba. 4490  
 Kaminak chi q'ut Hun Kame,  
 Ta x chap chik Vuqub Kame.  
 Ma vi x k'azitah chik ki vach.  
 Kate puch k elik Xibalba chi k aqan.\*  
 Are x k il ri 'ahavab  
 X e kamik.  
 E xaraxoh chik ubik,\*

remarks (p. 97): "And if the concert that they have in their republics be closely examined, I doubt that there is any nation more concerted: for among them nothing is left unpaid nor fault unpunished; why, I laugh at the concert which weighs on the bees in their republics, there being divided among them all the dry burdens of the whole commune, one helping another with such subjection to those whom they have had named as heads of their lineages (*calpules*) and sublineages (*parcialidades*) that one can scarcely find an Indian among them who does not obey his head of lineage in what is entrusted to him, and if such a case arises, all conspire against him so that he will be punished." The student of the modern Maya can only agree, as do the Quiche themselves. See lines 7737-8.

4494. BB has *x* for *k*.4497. The MS has *ch* for *chik*.

*The Third Creation*

Until they were both completely full of holes.  
And it was just to humiliate their faces  
That they did it. 4500  
At once they killed off the one lord  
And did not revive his face.  
And the other lord bowed down low  
When he came before the dancers.  
He didn't agree,  
And he didn't come to terms.  
"Have pity on me,"  
He said when he came to himself.  
In the end they sent all their born children,  
Their engendered children, to the great  
canyon.  
As one they stuffed themselves  
Into the great narrows  
And there they were piled up.  
And then they met  
A multitude of ants mixed in there  
Coming into the canyon  
As though they were driven there.  
So then they came away.  
They bowed  
And all gave themselves up.  
They came to prostrate themselves then;  
They came to pay tribute then,  
And thus were defeated  
The rulers of Hell.  
It was just a miracle,  
And it was just by transforming themselves that  
they did it.  
And so then they named their names.  
They boasted before all those of Hell.

XLI

"Listen to our names,  
Which we shall name!  
And we shall name also  
The names of our fathers to you!

4498. That is, they made skeletons of them. See lines 4607-8.

4509. The MS has *ku* for *ka*.

4512. *Xolobachan* is a riddle. FX and AR say 'hole', BB 'precipice', NP, GR, SJ, RK, and VC 'abyss', and VR 'in the space that they occupied'. I reject the first two on the grounds that there are common Quiche words for them often used in the Popol Vuh. It seems likely that *xol* 'space' is involved, perhaps in the plural, *xolob*. I base my translation on *pach'ah* 'squeeze', which is not quite textual but parallels 'stuff' in the preceding line.

E pu xaraxoxinak ki kaab ichal.\*  
Xa q'u k'ahizabal ki vach  
X banik. 4500  
Hu zuq x u kamibeh ri hun ahav,  
Ma na x ki k'azitah chik u vach.  
Are q'u hun ahav x elah na  
X ok na chi ki vach ri 'e xahol.  
Ma vi x u q'ulu;  
Ma pu x u riqo.  
"Toq'ob nu vach,"  
X ch'a ta x u na r ib.  
X e k'iz ka beek r onohel k al,\*  
Ki q'ahol pa nima zivan. 4510  
Xa hun x ki balih vi k ib  
Pa nima xolobachan,\*  
Chiri q'ut e t'ubul vi.  
Ta x q'ulun q'ut  
Ma vi 'ahilan chi zanik tukulih ula,\*  
K e pa zivan.  
Kehe ri x e beyox ulok.  
Ta x e 'ul q'ut.  
X ki xul,  
Ki ya chi k ib k onohel. 4520  
X e 'ul elah ok;  
X e 'ul puok ok.\*  
Kehe q'ut k e ch'akatahik  
R ahaval Xibalba.  
Xa mayihabal,  
Xa pu ki hal vachibal k ib ta x ki bano.  
Kate puch ta x ki biih ki bi.  
X ki q'obizah k ib chi ki vach k onohel Xibalba.\*

XLI

"Ch i ta qa bi,  
X chi qa biih!  
X chi qa biih nay puch  
U bi qa qahav ch iv e!

4530

4515. BX have *tukalih*.

4522. The word order suggested by SJ's 'came and cried out greatly' is impossible. He reads *oq'eh* 'cry', which leaves the conjunction *pu* between two halves of a compound verb. This is not done in Quiche. The same difficulty is presented by the other translations. I read *puvag* 'silver'.

4528. Having demonstrated their superiority, the twins could afford to announce their names: note the insistent repetition of the word 'name'.

We are here!		'Oh val	
We!		'Oh,	
Hunter		X Hun Ah Pu,	
And Jaguar Deer are our names!		X Balan Ke qa bi!	
And these are our fathers,		'Are q'u qa qahav	
Whom you killed:		Ri x i kamizah,	
1 Hunter		Hun Hun Ah Pu,	
And 7 Hunter are their names!	4540	Vuqub Hun Ah Pu ki bi!	4540
And we are the avengers for these their sorrows,		'Oh pu paq'ol r e vae ki rayil,*	
The pain of our fathers,		Ki k'axik'ol ri qa qahav,	
And thus it is that we have endured		Kehe q'ut mi x qa kuyu vi	
All the sufferings that you imposed upon us.		R onohel k'axik'ol mi x i ban chi q e.	
And thus it is that you are all lost:		Kehe q'ut k ix qa zach vi 'iv onohel.	
We shall kill you.		K ix qa kamizah.	
There is no one left who can manage to save you,"		Ma ha bi chik kolotahel ch iv e,"	
They were told then.		X e 'uch'ax q'ut.	
And so then they prostrated themselves.		Kate puch k elahik.	
All those of Hell cried,	4550	K oq'ik k onohel Xibalba,	4550
'Have mercy on our face,		'Toq'ob qa vach,	
Ye,		Ix,	
Hunter,		Hun Ah Pu,	
And Jaguar Deer!		X Balan Ke.	
Truly we have sinned		Qitzih vi x oh makunik	
Towards your fathers whom you name,		Chi k e ri 'i qahav k i biih,	
And in fact they are buried.		La q'ute 'e muqul;	
They are at Dusty Court,"		E chi Puqubal Chaah,"	
They said then.		X e ch'a q'ut.	
"Very well,	4560	"Utz ba la,	4560
Then this is our word		Are ba ri qa tzih	
Which we shall tell you.		X ki qa biih ch iv e.	
Listen, all of you,		Ch i taa 'iv onohel,	
Oh ye of Hell,		Ix Xibalba,	
For never again great will your sun,		R umal ma na nim chik i q'ih,	
Your birth become,		Iv alaxik ch uxik,	
Nor will your offerings ever be great.		R uq nay puch ma vi nim chik i kochibal.*	
Small will they be		X zkakin chik	
With croton sap:		Chi kiq' holomax;*	
No clean blood for you.	4570	Ma vi ch'ahom kiq' iv e.*	4570
Only griddles,		Xa xot,	
Only pots,		Xa 'akam,	
Only soft things for you,		Xa ch'uch';*	
Which have been squeezed,		Chi r e x heraxik,*	

4541. The translation of *paq'oh* 'avenge' rests on the authority of FX, the transcription on that of BX. I wonder whether the verb might be *pakah* 'set aside' or *pakuh* 'clear up'.

4567. BB omits *chi i*. WC omits the line.

4569. See note to line 2357. BB notes that *kiq' holomax* eludes translation. BX have 'imitation blood'.

4570. BB misreads *chaah* 'play' for *ch'ahoh* 'wash',

an error followed by all translations except BX. BB and SJ record *chu hom*, however.

4573. FX and VC read *chuch* 'mother'; BB, NP, GR, and VR have 'pot'; and AR, SJ, RK, and WC 'grind-stones'. I follow BX.

4574. *Heraxik* is not a word that occurs elsewhere. FX has 'age'; BB, NP, GR, SJ, AR, RK, BX, and VC read it as a form of *her* 'remove grains, soften fruit'. VR

And only the sons of grass,  
The sons of barrens shall you eat.  
Nor for you will be any of the light born,  
The light engendered.  
Only resin  
Will be cooked before you. 4580  
Here is the sinner,  
The warrior,  
The mourner,  
The grasper,  
His sins conquered,  
To cry for you then.  
Nor will you just commit sudden seizure of all the  
people,  
Though you may preside over the croton sap,"  
They were told then,  
All those of Hell. 4590  
And thus was begun their downfall  
And the destruction of their worship.  
Not great was their former sun;  
The former people just wanted to fight.  
Truly they were not the gods  
They formerly said.  
Only fearful,  
Evil, were their faces.  
Truly they were war people,  
Owl people; 4600

have 'cook', and WC 'grind'. The BX reading is the only one which scans. The reference throughout this passage is to substitute sacrifices: utensils, fruits, animals, juice—but not men.

4576. GR misreads *e chaah* for *echah*, which is grammatically impossible.

4577. BB has *zaqil r al*.

4579-80. Another problem line, omitted by NP.

Rather they will perish before you. (FX)  
Only the bees will continue to reproduce before  
your eyes. (BB)  
Only the great speakers will abandon themselves  
to you. (GR)  
Because they have made them lose their beliefs  
and sentiments. (VR)  
Only worms may prepare themselves before your  
presence. (SJ)  
And will withdraw from your presence. (AR, BX)  
And they will flee your presence. (RK)  
They will shun your appearance. (WC)  
Only we resolve to remove them from your  
presences. (VC)

There are textual problems here. BX read *nah* for *nooh*; VR read *rip* for *r ib*. I don't know where the bees and worms come from (?*xaan* 'mosquito', ?*nam* 'worm').

Xa nay pu r al k'im,  
R al tolob ch iv echah.\*  
Ma q'u 'iv ech ri r onohel zaqil al,\*  
Zaqil q'ahol.  
Xa nooh \*  
Chi tzaqo r ib ch i vach.\* 4580  
Are ri 'ah mak,  
Ah labal,  
Ah biz,  
Ah moken  
Chak na 'u mak \*  
K ix oq' vi.  
Ma na xa rax chapom r onohel vinaq ch i bano,  
K ix t'a 'on puch ch u vi ri kiq' holomax,"\*  
X e 'uch'ax q'ut  
K onohel Xibalba. 4590  
Kehe q'ut tikarinak ki zahik,  
U mayixik nay puch ki zik'ixik.\*  
Ma vi nim ki q'ih oher;  
Xa x r ah tza vi vinaq oher.  
Qitzih ma na kabavil  
Ki bi 'her.  
Xa vi xibal,  
Itzel ki vach.  
E 'ah tza,  
Ah Tukur, 4600

VR apparently read *na'oh* 'feel' for *nooh* 'resin', and GR may get 'great speakers' from reading the same word as *naoh* 'think'. SJ translates it 'prepare'. AR, BX, and RK read *nah* 'distant', even though AR records *noh* in his text in a footnote. The verb appears to be read *tzakah* 'fall' by FX and VR, *tz'akah* 'lie' by GR, and *tzakoh* 'form' by BB. AR asserts that *tzakah* is 'flee'.

4580. This is the first specific reference to burnt offerings in the Popol Vuh, though censers date to the earliest (6th century) deposits at Zacualpa (Wauchope, 1948, pp. 116-7). The offerings mentioned in the rest of the work are human blood (5621 ff.), human hearts (5560), animal blood (6249-50), deer (6207) and birds (6208), incense (6177), resin (4579), copal (4624) and special varieties of copal (5927 ff.), an herb called *iya* (6178), and possibly corn gruel (5712) and mushroom heads (6265). The offering of griddles and pots is mentioned only in the present passage. Rubber was almost certainly burned as well, but the Popol Vuh does not say so explicitly. The offerings italicized on the above list are still used by the modern Indians, who also burn *aguardiente*, flower petals, and candles.

4585. BB and SJ have *chok*.

4588. See note to line 2357.

4592. BB mistakes 'admiration' for its homonym 'destruction'. Both are *mayixik*. BX omit *nay*.

They were tempters to sin,  
To war,  
And they were also people of hidden heart;  
They were black view and white view;  
Stupid faces,  
Oppressors, they were called.  
For the cheeks  
Of their faces they stripped away.  
And thus was the loss of their greatness,  
And glory. 4610  
Never again did their power become great.  
This was achieved  
By Hunter  
And Jaguar Deer.  
And someone wept—  
Their grandmother cried  
Before the cornstalks  
Which they had planted before.  
The corn tasseled  
And then dried up, 4620  
And that was when they were burned in the oven.  
Then came the corn tassels again,  
And so then their grandmother burned an offering.  
She burned incense before the cornstalk.  
It was a remembrance of them.  
Their grandmother's heart then rejoiced  
That for a second time the corn tasseled again.  
Then it was worshipped by their grandmother.  
And then she caused it to be named the Center of the

House,  
The Center of the Court; 4630  
Living Corn,  
Flat Earth its name became.  
And it came to be called thus Center of the House  
And Center of the Court

## 4607-8. The translations are:

And they disguised their faces  
And made war. (FX)  
They painted their faces  
And anointed themselves with color. (BB,  
NP, GR, VR, SJ, AR, RK, WC, VC)  
They were met  
With their faces anguished. (BX)

*Bonoh* is 'to paint', and there is no reflexive. The verb is *quluh* 'to strip meat from the bone'. It is read as *k'ulelah* 'fight' by FX and as *q'uluh* 'meet' by BX. *Xe* 'cheek', perhaps here *xe'ah*, the usual personal form, is read 'root, down' by BX.

4614. Las Casas (1909, p. 330) recounts a Kekchi legend about Ex Balan Ken, who conquered Hell and captured its king and many of its army. The king of

E taq chinel chi mak,  
Chi labal;  
E nay pu 'ah muqulik k'ux,  
E q'eqa 'il zaqi 'il,  
Ah mox vach,  
Ah latz'ab, k e 'uch'axik.  
Chi x e 'on \*  
Ki vach k e q'ulutahik.  
Kehe q'ut u zachik ki nimal,  
Q'aq'al. 4610  
Ma vi nim chi k ahavarem x uxik.  
Are x e banov  
Ri X Hun Ah Pu,  
X Balan Ke.\*  
'Are q'ut k oq'ik,  
Ka zik'in ri k atit  
Ch u vach ri 'ah  
Ri x ki tik kan ok.  
X pe 'u tux ri 'ah,  
Kate x chaqih. 4620  
Are q'ut ta x e k'at pa choh.  
Ta x pe chi q'ut u tux ri 'ah.  
Kate q'ut k'aton ri k atit;  
X u k'at ri pom ch u vach ri 'ah,  
U natabal k ech ri.  
Are x kikot vi 'u k'ux'k atit \*  
Ri ch u ka mul x pe 'u tux ri 'ah.  
Ta x kabavilax r umal k atit.  
Ta x u binatizah q'ut Niq'ah Haa,

Niq'ah Bichok,\* 4630

K'azam Ah,\*

Chatam Ulev u bi x uxik.

Are q'ut x u biiyah vi Niq'ah Haa,

Niq'ah Bichok,

Hell begged not to be brought back to earth, so the hero told him, "Go back to Hell, and yours will be everything rotten and spoiled and putrid." The same hero is credited with initiating human sacrifice (quoted by AR, p. 171). According to Fuentes y Guzmn (1933, p. 1686), the colonial Quiche venerated X Balan Ke as god of the dead (cited by Girard, 1952, p. 199).

4626. BB has *ri* for *vi*; SJ omits it.

4630. FX says 'whirlwind'; BX have 'entrance and exit'; WC has 'corn gleaning'. The other translations read it *bi ch ok* 'name comes', but given the context this is grammatically questionable. I believe *bichok* to be a single noun and have translated it by poetic context.

4631. FX says 'placed'; BB's reading is followed in all other translations, including this one, though I cannot confirm the verb *k'azah*. Perhaps it should read *k'azim*.

*The Third Creation*

Because it was right in the middle  
 Inside their house that they planted the corn.  
 And then it further came to be called Flat Earth  
And Living Corn  
 For the flat earth  
 In which they planted the corn. 4640  
 And also it came to be called then Living Corn  
 Because the corn tasseled.  
 So its name was set by Xmucane.  
 It had been planted earlier  
 By Hunter  
 And Jaguar Deer.  
 It was just a remembrance of them  
 For their grandmother.  
 And then as for their former fathers  
 Who had died a long time before,  
 1 Hunter  
 And 7 Hunter,  
 They also saw them again  
 The face of their father  
 There  
 In Hell,  
 And their father spoke to them again,  
 Since they had conquered Hell.

XLII

And this then was the reassembling of their father  
 by them,  
 And then they reassembled 7 Hunter. 4660  
 They went there to reassemble them  
 In Dusty Court.  
 But really his face wanted to exist,  
 And was asked about the name of everything,  
 His mouth,  
 His nose,  
 The socket  
 Of his eye.  
 He first found its name,  
 But very little more could he speak.  
 Only he couldn't name any longer  
 The name of the lips of his mouth,  
 So he couldn't really speak.  
 And thus then they honored him

4650. BX have *ohoreq* for *oher ok*.

4653. BX have *ki vach*.

4656. That is, the duty of vengeance had been discharged. Other Quiche documents also make plain the duty of a son to avenge his father.

4672. BB reads *Hunahpuil* for *hunal puvil* 'lips'; VR,

R umal xa ch u niq'ahal  
 U pa k ochoch x ki tikah.  
 Are chi q'u x u biinah vi Chatam Ulev,  
 K'azam Ah  
 Ch u vi chata 'ulev  
 Ka tik vi 'ah.  
 Are nay pu x u biinah vi K'azam Ah 4640  
 R umal x pe 'u tux ah.  
 Ta x koh u bi r umal Xmucane.  
 X ki tik kan ok  
 Hun Ah Pu,  
 X Balan Ke.  
 Xa natabal k e  
 R umal k atit.  
 Are q'u ri nabe ki qahav  
 X oher ok k e kam ok,\* 4650  
 Ri Hun Hun Ah Pu,  
 Vuqub Hun Ah Pu,  
 X k il chi q'ut \*  
 U vach ri ki qahav  
 Chila  
 Chi Xibalba.\*  
 X ch'av chik ki qahav chi k e,  
 Ta x ki ch'ak Xibalba.

XLII

Va q'ute 'u viqik chik ki qahav k umal.  
 Are x ki viq ri Vuqub Hun Ah Pu. 4660  
 Chila x be ki viqa vi  
 Chi Puqubal Chaah.  
 Xa vi xere 'u vach x r ah uxik,  
 X tz'onox q'ut chi r e 'u bi r onohel,  
 U chi,  
 U tzam,  
 U baq',  
 U vach,  
 X u riq nabe 'u bi,  
 Xa q'u zkakin chik x ch'atah vi. 4670  
 Xere ma vi x u biih chik  
 U bi ri, u hunal puvil u chi,\*  
 Xere pu x ch'atah chi vi.  
 Kehe q'ut ta x ki nimah vi

who consistently read *Hunahup* for *Hun Ah Pu*, have here *Hunahubil*. FX records the correct transcription but does not translate it, and the other translations are vague and unsatisfactory. WC, for example, has 'together from one womb'.

And left the heart of their father.  
 "It will just be left at Dusty Court,  
 And here you will be called upon  
 In the future,"  
 His sons then said to him.  
 Then his heart was consoled.  
 "First will one come to you,  
 And first also will you be worshipped  
 By the light born,  
 The light engendered.  
 Your names will not be lost.  
 So be it,"  
 They said to their father  
 As they consoled his heart.  
 "But we are the avengers of your death,  
 Your loss,  
 The pain,  
 And trouble that was brought upon you."  
 And thus they took their leave,  
 Having completely conquered all of Hell.  
 And then they walked back up  
 Here amid the light,  
 And at once  
 They walked into the sky.  
 And one is the sun,  
 And the other of them is the moon.  
 Then it grew light in the sky,  
 And on the earth.  
 They are still in the sky.  
 In fact there climbed also  
 The four hundred sons  
 Who had been killed by Alligator,  
 So now they became their companions;  
 They became the stars of the sky.

4677. BX have *k ix i zik'ih*.

Kanah ok u k'ux ki qahav.  
 "Xa vi x kanah chi Puqbal Chaah,  
 Chi ri k ix zik'ix vi \*  
 Ch uxik,"  
 X e ch'a chi 'u q'ahol chi r ech  
 Ta x kuubax u k'ux. 4680  
 "Nabe ch el iv e,  
 Nabe nay puch k ix q'ihiloxik  
 R umal zaqil al,  
 Zaqil q'ahol.  
 Ma vi chi zachik i bi.  
 Ta ch ux ok,"  
 X e ch'a chi r ech ki qahav  
 Ta x ki kuuba 'u k'ux.  
 "Xa 'oh paq'ol i kamik,  
 I zachik,  
 K'axik'ol,  
 Rayil x ban ch iv e."  
 Kehe q'ut ki pixabik,  
 Ri x chakatahinak ok r onohel Xibalba.  
 Ta x e 'agan q'u 'ulok  
 Varal e niq'ah zaq,\*  
 Hu zuq q'u  
 X e 'agan chi k ah.  
 Hun q'u q'ih,  
 Hun nay pu 'ik' chi k e. 4700  
 Ta x zaqirik u pam kah,  
 U vach ulev.  
 Chi kah x e q'ohe vi.  
 Are q'ut q'a ch aqanik  
 Ri 'o much q'aholab  
 X e kam r umal Cipacna.  
 Are q'ut k ach'bil x uxik;  
 E 'u ch'umilal kah x e 'uxik.

4696. BX omit *e*.